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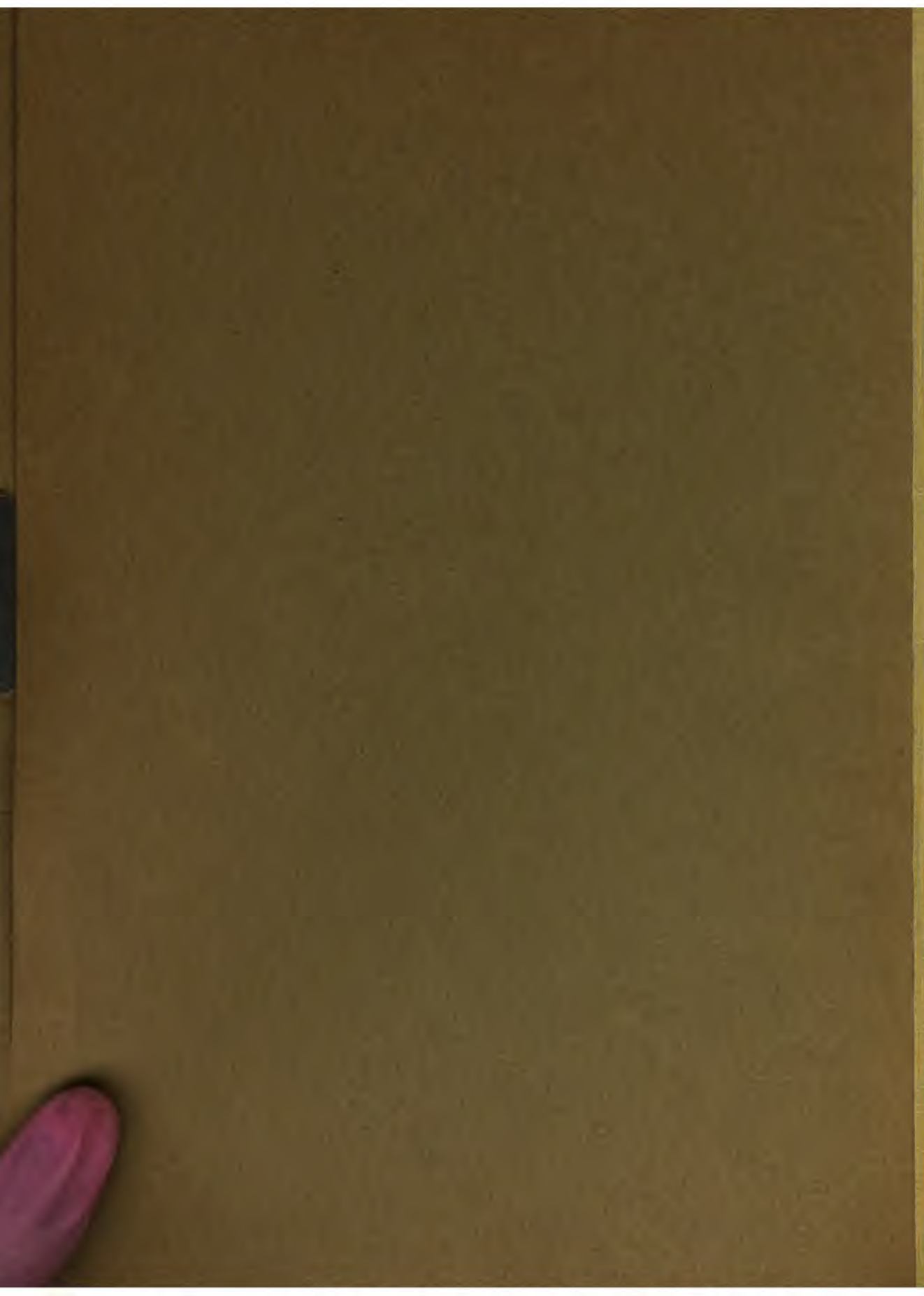
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**RECORDS OF THE MEETING
OF THE
EXERCISE OF ALFORD**

Only 525 Copies Printed

No. 250

✓ Church of Scotland. Presbytery of Alford.

Records of the Meeting

of the

Exercise of Alford

MDCLXII—MDCLXXXVIII

Edited by

THE REVEREND THOMAS BELL

Minister of Keig and Clerk to the Presbytery of Alford and to the Synod of Aberdeen

Aberdeen

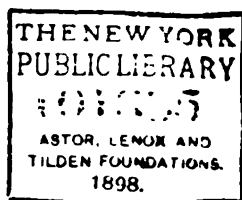
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Introduction

THE title of the volume here printed, as given on the first page of the original MS., is, "The Records of the Meeting of the Exercise of Alfoord." When selected for publication by the New Spalding Club the Editorship was undertaken by the late Professor Christie of Aberdeen. It must be matter of regret to the Club, it is particularly so to the present Editor, that Dr. Christie was not spared to finish the work. A native of the district, his local knowledge, as well as his literary tastes and predilections, specially qualified him for such work.

The "Record" contains 487 pages, and extends from 21st October, 1662, to 19th September, 1688. (Approved by the Lord Bishop and Synod, 2nd October, 1688.) It thus embraces the whole of the last period of Episcopacy as the Established Church in Scotland. From it we obtain a view not merely of the Church and Church life of the period, but also of the social life and manners of the people of that age, in a somewhat remote and secluded district of the country.

The history of the "Record" itself is a curious one, and is perhaps worth relating. It affords a very good illustration of how easily our old Church Records might be lost, and frequently were lost, and also how accidentally, so to speak, they were sometimes recovered. The story is this—The district containing the Presbytery of Alford was the region of the Earl of Mar, Marquis of Huntly, &c., and so was a good deal under Jacobite influence. The result was that when the Jacobite Rebellion of 1715 broke out, several of the ministers of the Presbtery espoused the cause of the Pretender, and in various ways showed

their sympathy with the movement, and wish for its success. As is well known, though Presbyterianism was re-established in 1690, yet many ministers attached to Episcopacy were allowed to remain in their parishes—"Episcopal Incumbents" they were called. Most of these had Jacobite leanings. In Alford Presbytery five of them joined the Rebellion, and for this were deposed by the Presbytery. (For account of their trial and deposition see "Historical Papers—Jacobite Period, 1699-1750, by Colonel Allardyce, LL.D.," Vol. I., p. 62.) One of those so tried and deposed was the Rev. John Alexander, minister of Kildrummy. After his deposition, his wife and family seem to have fallen into great poverty. In March 1718 Mrs. Alexander petitioned the Presbytery to "recommend her to the half-year's vacant stipend at Kildrummy." The Presbytery agreed to grant her request provided she (amongst other things) "give up to the Presbytery the old Presbytery Register which was in the hands of her late husband." At the Presbytery meeting, April 23rd, it is reported that "she is ready and willing to comply with the demands of the Presbytery, and to satisfy Mr. Duff (the new minister) with respect to the glebe of Kildrummy, Church utensils, Registers, &c." On July 9th she appeared before the Presbytery, along with her son-in-law, Mr. Colin Petrie, and delivered up to the Presbytery, "a pulpit cloth, a laver for baptisms and a damask cloth for that use, a large Church Bible with cover, two Session Registers (1673-1686 and 1710-1717), *the Presbyterie Register of Alfoord beginning in October 1662 and ending in September 1688.* (Other things given up are also mentioned.) It is the "Register" 1662-1688 that is now published. The above account shows the way in which it was preserved.

The "Record" is in a wonderful state of preservation. Some of the leaves in the earlier part of it are "frayed" at the corners,

so that occasionally a word, or a line or two cannot be made out. There are one or two minutes omitted. In a few places what was illegible or defective has been supplied from the Synod Record of the period. Of course this could only be done when the defect was in the parts recording Synod meetings. Altogether not more than what would amount to four or five pages has been thus supplied.

There were several Clerks of Presbytery during the period. This accounts for what will be noticed, a considerable variety in "spelling." But the same Clerk does not always "spell" in the same way even in the same minute. The variety applies to proper names as well as to other words, *e.g.* "Irvine," "Irving," "Garreoch," "Garioch"—these refer to the same persons. Latin words are almost always correct, though we have "meredim" "meridiem." It has been thought best to copy them as written, unless when the alteration is clearly an oversight.

As regards penmanship, a considerable portion of the volume is written in the beautiful old hand common at the period. The lines are very close to each other, but the execution a marvel of neatness and accuracy, the writing not difficult to read after one gets into the way of it.

PRESBYTERY OF ALFORD—PARISHES—MINISTERS.

For several years after the Reformation, indeed until about 1580, there was no such Church Court in the Presbyterian Church as the Presbytery. Dr. Cunningham ("St. Giles' Lectures" p. 166) when speaking of the other Church Courts, viz. the General Assembly, the Synod, and the Kirk-Session, says

"But what of the Presbytery—the most rudimental Court of the Presbyterian Church. It is not once mentioned. The truth is, it was not yet clearly conceived of as a Court separate from the Kirk-Session. More than one half of the parishes were yet without regular ministers. One minister, in many cases, dispensed the Sacraments in four or five different parishes, where there were only readers to read the *Book of Common Order* on the Sundays. There was one eldership for such a group of congregations. But as the parishes were gradually supplied with ministers, an ecclesiastical development took place which resulted in every congregation having its own Kirk-Session, and every district its own Presbytery."

As regards the Presbytery of Alford, Scott in his "Fasti" (VI. 545) under "Presbytery of Alford or Kildrummy," states, that it was "proposed to be erected by the General Assembly, April, 1581, under the latter name, that it seems to have merged, however, into Kincardine O'Neil, and that of Alford appears first in the General Assembly 1606."

The district that forms the Presbytery of Alford lies almost entirely in the upper half of the valley of the Don. Though inland, and by nature much secluded, yet there are many indications that at no time was it outside the currents of national life. One or two facts may be adduced in evidence of this. To begin with remote times; the so-called Druidical circles are numerous in the district. At one time they must have been very numerous, several in a parish. Whatever these were—whether we regard them as representing the temples and altars of a worship said by some to have once been prevalent in our country, or as, what seems more probable, sepulchral monuments indicating where some great chief or warrior was buried, they show this at any-rate, that, in the district, there must have been a considerable population. Then, in addition to the Druidical circles with their

standing stones, we have loose stone circles, hill forts, yeird (underground) houses, two vitrified forts on hill tops in the immediate neighbourhood, and other remains of antiquity. It may also be mentioned that the site of the Devana of the Romans is only a few miles from several of the parishes, so the Romans when in Britain must have traversed the district. Again, various spots in the bounds, or in the neighbourhood, are associated with the wars of Shakespeare's Macbeth. But leaving what may be regarded as the field of conjecture and tradition, and coming to authentic history, there is evidence enough that, however it might be in remote ages, in modern times our district had to play its part in the stirring events of our country. We need only mention that Kildrummy Castle is in the very centre of the district. Its extensive ruins bear witness to the strength and importance of a stronghold, so well known, amongst other things, for its connection with Bruce in the wars of Scottish Independence. Still later, in the Rebellions of 1715 and 1745, the people of the district were much involved. The Earl of Mar, to whom the Castle of Kildrummy belonged, Gordon of Glenbucket, whose castle is some five miles further up the Don, and others we might mention, were keen supporters of the Stuarts. The people of the district were warlike, strong and hardy. For centuries no fight or foray was there in these northern regions in which the men of Upper Donside did not bear a part.

During the period 1662-1688, there were sixteen parishes in the Presbytery. Beginning at the source of the Don and coming downwards, these were Strathdon (Invernoughtie), Glenbucket, Towie (Kinbattock), Kildrummy, Leochel, Forbes, Alford, Tullynessle, Keig, Tough, Cushny, Auchindoir, Kearn, Clatt, Kennethmont, and Cabrach. The first nine of these touch the river at some point; portions of Tough, and of (the original) Auchindoir come near to it, the other parishes are more distant

from it, though none of them far distant. At the present time, including the *quoad sacra* parish of Corgarff, there are fourteen parishes in the Presbytery. Cushnie, Forbes, and Kearn no longer exist as separate parishes, Cushnie having been joined to Leochel in 1795, forming Leochel-Cushnie, Forbes to Tullynessle in 1808, forming Tullynessle and Forbes, Kearn to Auchindoir in 1792. The new parish is Corgarff *q. s.* erected in 1874.

At the period covered by our "Record"—1662-1688—the parishes with their ministers were as follows:—

Alford—1662-1667, James Gordon (from Tough); 1668-1679, George Melvill; 1679-1716, Andrew Jeffray (deposed for joining the Rebellion of 1715).

Auchindoir—16(?33)-1671, William Davidson; 1671-1697, William Thomson.

Cabrach—1662-1668, James Ross; 1668-1677, John Irving (or Irvine); 1678-1681, James Irvine; 1682-1705, Alexander Brown.

Clatt—16(?33)-1667, George Gairdyne; 1669-1681, Thomas Gairdyne; 1682-1696, Thomas Robertson.

Cushnie — 1651-1666, William Glass (translated to Kil-drummy); 1667-1671, John Leslie; 1672-1710, Patrick Copland.

Forbes — 1651-1676, Walter Ritchie; 1677-1687, William Garioch (translated to Kennethmont).

Glenbucket—1618-1663, Andrew Car or Ker; 1663-1666, David Mylne; 1667-1695, William Christie.

Kearn—1660-1675, Robert Dunbar; 1678-1693, Alexander Forbes.

Keig—1651-1665, Thomas Forbes; 1666-1681, Adam Barclay (from Towie); 1683-1716, Andrew Livingston (deposed for joining the Rebellion of 1715).

mont — 16(?)—1675, Robert Cheyne; 1676-1687, John Garioch; 1687-1738, William Garioch (from

ny—1653-1666, William Duncan (from New Kilbride); 1666-1670, William Glass (from Cushnie); 1671-1681, John Nett; 1682-1716, John Alexander (deposed for joining the rebellion of 1715).

—16(?)51)-1681, George Watson; 1682-1683, John Alexander (translated to Inch); 1683-1707, Alexander Seaton.

n—1663-1666, Robert Irving (translated to Towie); Andrew Abercrombie (translated to Tarland and 1681-1717, John Robertson (deposed for joining the rebellion of 1715).

—1653-1662, James Gordon (translated to Alford); John Mair.

—1648-1666, Adam Barclay (translated to Keig); Robert Irving (from Strathdon).

ssle—1652-1661, Alexander Youngson; 1662-1710, John Youngson.

regarding statement regarding the parishes and ministers mainly from Scott's "Fasti.")

STIPENDS.

act of 1649 was that under which Stipends were at this time. It authorised a minister's stipend to be augmented with the holders of victual; or, when teind in kind could not conveniently be paid, at three chalders, and money for the relative chalders at a rate not exceeding £100 Scots per chalders. £100 Scots would be equal to £8 6s. 8d. Sterling.

A minister's income would thus be at the *maximum* some £60 a year, and the glebes are said to have averaged about £4 a year. A century after this, in 1750, a report was presented to the General Assembly showing that out of 833 parishes 704 had stipends under £100 a year, 272 of these being under £50, and one £24. (Was the £24 one Glenbucket which at the present day has only £24 14s. of teind stipend, the rest being Exchequer?) Some ministers, or at least some preachers, seem to have eked out their incomes by keeping taverns. On p. 202 we find order given by the Bishop that "all licensed to preach, and yet exercise civil offices, such as . . . keepers of inns are to be noticed."

CHURCHES.

At this time Church architecture was not of a high order. The Churches generally, and particularly in country districts such as ours, were of the plainest. There are the remains of several old Churches in the district—Auchindoir, Cushnie, Forbes, Kearn, Keig—some of them more some less ruinous. From them we have no difficulty in ascertaining what kind of buildings our seventeenth century Churches were. Glenbucket is the only Church (unaltered or little altered) worshipped in now that was worshipped in from 1662-1688. All the others have been either rebuilt or remodelled. In our description we shall have in view the old Kirk of Keig as being best known to us. It was used for worship until 1834. The walls are still standing, and from these we get a very good idea of what Churches in our district, and, indeed, throughout Scotland, were in the seventeenth century. All were similar,

The buildings were long, narrow, low in the roof, so low that the people in the galleries could not stand erect, and a tall person under the galleries must have been similarly circumstanced. The doors (2) and the windows were in the South wall, occasionally a window in the East or West gable, but none in the North wall. The windows were few and small, and the Church must have been very badly lighted. The pulpit was placed about the middle of the South wall. There were generally galleries in the East and West ends, and sometimes also a gallery in front of the minister. Part of the gallery was frequently what was called the "common loft," and was let to those to whom no space was allocated. The entrance to the gallery was often by an outside stair—in Keig a stone stair at the West end. The area of the church was divided among the heritors according to their rentals. There were no pews, as in the Churches now. The heritors put in "desks" for themselves. Some others also did so. But the people in general had chairs or stools which they brought for their own use, and which they could remove when they pleased. Often quarrels arose about the desks, one man removing another's, or putting his in the space another claimed. We have several instances of such quarrels. There was no proper flooring in the Church, perhaps coarse flagstones along the passages and a board for the feet—it is so in Glenbucket still—but often no flooring at all, just the earth. And as to the roofing that was mostly of heather. In 1757 the Presbytery minute bears that heather and clay were to be procured for repairing Cushnie Kirk. In 1680 Kildrummy Church is reported to be "in sufficient repair save what was wanting in the loss of some heather." (p. 315.)

MANSES.

These it would appear were no better than the Churches, frequently even worse, though perhaps quite in keeping with the houses of the period. Like the kirks they seem to have been long and narrow. At first the parish manses were built and kept in repair by the ministers themselves. When the minister died or left the place the buildings were "appretiated" to his successor. Examples of this, Keig p. 98; others pp. 321, 347.

In 1649 it was decided that a manse for every parish minister was to be provided by the heritors. The heritors had secured the larger share of the Church's property, and it was only fair, no hardship, that the building of Churches and manses should be laid upon them. The seventeenth century manses were, however, neither very elegant nor very expensive structures, but were mostly erected at the least possible cost. Like many other houses of the period, they were built of clay and turf, and thatched with heather. A fact or two from our own bounds will give the best idea of what the manses were. In 1707 we find in the Presbytery minutes complaint made that the manse of Glenbucket has never been divided by partitions, that it is without stairs and glass windows. In 1779, little more than a hundred years ago, it is stated that in Kearn manse there are no slab stones for the fire except in one room—Manses in other places were similar.

GLEBES, ETC.

From Duncan's "Parochial Law" we learn that Act 1644 conferred on Presbyteries the power to design glebes at every parish Church. Act 1663 declares that every minister, except

those in Royal Burghs, shall have grass for a horse and two cows in addition to the glebes designated by other statutes, and shall also have "fewel, foggage, feal, and devots."

In these former times when minister and people alike lived on home produce the glebe was indispensable. Cattle had to be kept to do the ploughing, as well as to supply milk, &c., for the family. Then there were, we may say, no roads. Consequently all travelling had to be done on foot or on horseback. Hence the pony—the minister's pony or "sheltie"—was needed to convey him to the Presbytery, to the Synod, and even to the General Assembly, as well as to other places.

Some of these things seem strange to us now. But into the present century ministers from Alford Presbytery going to Edinburgh to attend the General Assembly often went on horseback. Sometimes the horse was only taken so far, to a place from which a coach started, and either left there till the minister's return, or taken back by his "man" who had been sent on before for the purpose, in due course going back to meet the minister when the Assembly was over.

Before coming to what we have to say about the Church, it may be well to try to get some idea of the religious and social condition of the country at the time. This will help us the better to understand the state of things with which the Church had to deal in our district, as well as throughout Scotland. For, looking at our "Record" and other similar "Records," the number and nature of the "discipline cases" in these, one would be apt to conclude that the condition of the people was most deplorable, lawlessness and licentiousness running riot everywhere, and this, as some would have us believe, caused mainly, if not entirely, by

the restoration of the monarchy—a revolution in government and a revolution in morals going hand in hand. We shall see if such a conclusion is altogether warranted.

Now there can be no doubt that, with the death of Cromwell and the accession of Charles II., Puritan rule and Puritan ways may be said, in a great measure, to have come to an end in our country. People had chafed a good deal under the firm rule of the Protector. That rule was beneficial for the country. The peaceable and well disposed were protected. Lawlessness was restrained. The different parties in Church and State were prevented attacking and persecuting each other. In the words of Macaulay, "Under no government since the Reformation had there been so little religious persecution." Cromwell's, however, was a government borne with rather than liked. But, if the country was to enjoy peace and prosperity, it required for its ruler one who would "stand no nonsense," but who would firmly and fearlessly restrain the turbulent and the lawless. No smooth easy matter was that, not one to win affection or earn gratitude. Too many had to be curbed, and consequently offended. To compel the proud fierce barons of Scotland, its numerous chiefs and their retainers, its ambitious and by no means peace-loving and brotherly-minded clergy, its poor down-trodden but withal brave brawl-loving peasantry, to become, outwardly at least, law abiding, and refrain from their turbulence and massacres, this was no mean achievement. But Cromwell did it. Still, though obeyed, he was not liked, neither he nor his ways. And so when the restraining hand was lifted there was sure to be a rebound, very likely to the opposite extreme. This is just what happened at the Restoration. The Puritans had entirely lost their popularity and their power. In the Court and high places of the land the very name of Puritan became a byword and a reproach. The king himself "lived an evil life,

and set an example which men who had been forced into hypocrisy by the piety of the Puritans were only too ready to follow. The reign of Charles II. is one of the most disgraceful times in our history" (Creighton). And no doubt a licentious sovereign and court are a great calamity to a country. Specially must this have been so when immorality in royal circles was regarded with easy tolerance, and awoke in the nation generally no sentiment of disgust and resentment. The effect could not but be bad, the influence of the example wholly evil. Again, the severe and unwise restraints of Puritanism, its prohibition of even innocent enjoyments, its too often stern and repulsive aspect and ways, the rebound from these was sure to go too far in the opposite direction, lead men of little principle to throw off all restraint, and give loose reign to their evil passions.

But these things—the example of the king and his courtiers, the now prevalent dislike of Puritanism—though they may account to a considerable extent for the excesses that followed the Restoration, yet do not account for everything. We must seek other reasons as well as these. The conclusion to which we are forced to come is, that much of the vaunted virtue of the former period must have been on the surface, put on not felt, a semblance not a reality. We are quite aware that Kirkton and others have delineated the state of Scotland under the Commonwealth in most glowing colours, making it a golden age as regards religion and morality. The picture, we regret to have to confess it, must be taken *cum grano*, and that a very large one. "Not an oath," we are told, "was heard, not a child but could read the Bible, not a family in which the worship of God was not observed." One could wish it true. But in the Records of the time—both civil and ecclesiastical—we have only too sad evidence that vice still prevailed in our land, that scandals many and most disgraceful were prevalent. It is best to confess this.

No good purpose is ever served by concealing the truth. The profligacy that disgraced the age, scandals such as we meet with in our "Record," ignorance, and superstition, and kindred evils, these were not things of sudden growth. It was no case of the spontaneous generation of evil. A nation, any more than an individual, does not all at once become licentious. The seed was in the ground, the plants were in existence that produced the seed, though men perhaps did not recognise the one or the other. This, we think, explains how the "nation swung so quickly and so easily, seemingly all at once, from the austerities of the Covenant to the most reckless and unprincipled dissipation." The truth, we believe, is, that not a few who in Puritan days assumed the saintly guise, when it was safer and more profitable to do so, must at heart have been base. Many such, it is said, "lived in the constant practice of fraud, and rapacity, and secret debauchery." The evil heart was there all the while, though so far hid from public gaze, kept under restraint by selfish fear, or selfish policy.

THE CHURCH—ITS FORM OF GOVERNMENT— WORSHIP—DISCIPLINE.

The Form of Church Government. This was Episcopal. In England, at the Restoration, the old Church polity was very easily restored, and with the full approval of the great majority of the English nation. Bishops and the other arrangements of Episcopacy had for a time been suppressed, but still the people hankered after them, and very willingly returned to them.

It was different in Scotland. Though now and then since the Reformation, Episcopacy, by royal favour and power,

became the Established Church, yet the change, when not keenly opposed, was rather outwardly submitted to than heartily adopted and approved. Presbyterianism seemed more suited to the genius of the Scotch in matters ecclesiastical. And had they been left to their own free will, uninterfered with by royal power or local influence, everything seems to show that they would have preferred a church on Presbyterian lines. Nothing could drive a large portion of them to abandon that and acquiesce in Episcopacy, not the dread persecutions and cruelties of twenty-five years. And although in the Northern parts of the country, particularly in Aberdeenshire, under the wise and considerate rule of Patrick Scougal, who was Bishop during the greater portion of the period we are dealing with, ministers and people so far conformed to prelacy, yet there cannot have been any great heart attachment to it. But for the fact that the lairds of the district mostly adhered to Episcopacy, and that the survival of something of the old feudal spirit and feeling of clanship led the people to follow, or at least not to oppose the laird, we doubt if matters even here would have gone as smoothly as they did. Dr. Cunningham's words in regard to the Reformation from Popery may, in a measure, be applied to the restoration of Episcopacy, "Feudalism was still strong in Scotland, and the faith of the lord naturally became the faith of the retainer." ("Church History" I., 218.)

We are not saying these things in a partizan spirit. Our duty and our wish are to state the truth as far as we can discover it, not to act as special pleader for any party or system. All our study of the period, indeed of the history of Scotland from the Reformation in 1560 to the Revolution in 1688, constrains us to conclude that the country at heart was Presbyterian, that Presbyterianism and not Episcopacy was the Church polity favoured and desired by the great majority of the people. There

might be, we think there was, a time when, under the wise and tolerant rule of such Bishops as Leighton of Dunblane and Scougal of Aberdeen, Episcopacy might have been accepted. But Archbishops and Bishops such as Sharp and others, his and their contemporaries and successors, destroyed its every chance. The people might have been led into prelacy, but would not be driven or dragooned into it. The dour Scottish spirit and sturdy Scottish character made that impossible. This is not simply our conclusion. It is the conclusion come to by fair and candid writers, whether Episcopalian or Presbyterian. Stephen (Episcopalian) in his "History of the Scottish Church" (II., 338) says very truly "Many things shew that moderate constitutional Episcopacy never had a chance in Scotland under the Stuarts."

We can do little more than indicate the measures adopted, and the methods taken by the king and his supporters for the overthrow of Presbyterianism and the establishment of Episcopacy. These are well known.

In January 1661 the Scottish parliament, at the instigation of Commissioner Middleton, passed the famous *Recissory Act*, which pronounced illegal and cancelled all the legislation of the last twenty-five years, thus sweeping away at one stroke everything done by the Presbyterian Church, or in its favour, during that period. The result of course was the abolition of Presbytery as the Established Church, and the restoration of Episcopacy, by what means and with what consequences we know. Act after Act was passed to compel conformity to the Established Church and attendance on its worship. Persecution, a persecution in some of its aspects of the cruellest and most revolting kind, was tried, but in vain. The Presbyterian spirit could neither be repressed nor destroyed. The harshness led to reprisals. It is sure to be so in such circumstances as those then existing in

Scotland. When the law fails to give the protection it should, and under its name injustice and cruelty are perpetrated, men are apt to take the law into their own hands, and wreak a rude vengeance on the wrongdoer. It is most unfortunate when this is so. But the blame, for it is not altogether on one side. No impartial person will deny that by Presbyterians, in these times of persecution, deeds were done all now regret and condemn. No more will any one deny that the provocation was great, the sufferings that had to be borne, if men would not conform to an Ecclesiastical system of which in their consciences they disapproved, were more than human nature can patiently endure. There seemed no hope of relief.

We do not mean, it would be most unfair to do so, to lay on Episcopacy all the blame of what happened during these twenty-six years of persecution. We gladly say so. It was, we believe, not the system itself which was so objectionable to the Scottish people, but the steps taken and the means used to force it on the nation. Where wisely and considerately administered, as it was by Leighton and Scougal, all, on the whole, went on smoothly, the people in general conforming. Its Bishops, however, except Leighton and Scougal, and perhaps one or two others, were not men beloved and trusted by the people. It was in a great measure, the way in which the Bishops and other supporters of Episcopacy acted that proved so fatal to the system, and raised against it in the hearts of the Scottish people a feeling, a prejudice, not altogether dead even at the present day. And so when at length the Stuarts were driven from the throne, and the will of the nation could be freely expressed, Scottish Presbytery triumphed. Its vitality still survived, notwithstanding all that had been done to crush it, and cow the people into submission. The readiness with which the great majority of the nation,

ministers and people alike, conformed once more to Presbytery, shows, we think, that Episcopacy had taken no great hold on the people.

Coming to the events of our district we find that when Episcopacy was restored all the ministers in Alford Presbytery conformed. In Aberdeenshire the great majority did so. The Bishops of Aberdeen seem to have acted prudently and considerately. Patrick Scougal, who was Bishop for nearly eighteen of the twenty-six years of Episcopacy, was a man of highest character and moderate views, whose bearing tended to conciliate opposition, not to provoke it. The consequence was that, on the whole, all went peaceably in his diocese. We have no record here of tyrannous conduct towards and cruel persecutions of Presbyterians, such as took place in other dioceses; and which form so dark and disgraceful a page in Scottish history. No doubt this was, in part at least, owing to the conduct of the ministers and people themselves. The former conformed, and the people seem to have adhered to their ministers. And when anyone did begin to have scruples the Bishop's advice to the Presbyteries was to deal tenderly with him. This allowed time for reflection, and so did not irritate and harden the doubter as hasty and harsh measures would almost certainly have done. Thus did Bishop Scougal follow the things that make for peace, and he had his reward in the peace that prevailed generally in his diocese.

Even here, however, in Alford Presbytery, we can see now and then evidence in the proceedings of the Presbytery that the patience and submission of ministers and people were sometimes severely enough strained. As time passes on, complaints begin to be made that the thanksgivings in honour of the king, are not so well attended as they used to be. Occasionally it is even stated that no one or very few came to the service. This of

itself shows the waning popularity of the king, that the people had lost their regard for him.

Again the Bishop himself is said to have been opposed to the *Test Act* of 1681. This Act placed Church and people alike at the mercy of the king. It required every person who held any office whatever to swear that he "acknowledged the king to be supreme in all causes and over all persons, both civil and ecclesiastical; that he would never consult about any matter of State without His Majesty's express licence or command; and never endeavour any alteration in the government of the country." The nation began to be alarmed at such Acts. Clergy and politicians alike were roused, and raised objections—all except those who in parliament, without either spirit or patriotism, had passed the Act. So formidable did the opposition become that an Act of Council sanctioned by the king was passed, with the object of explaining the difficulties of objectors, and smoothing down the rising discontent. Most were so far satisfied. Some eighty of the clergy in Scotland, however, refused to take the oath, and left their parishes rather than do so. In Alford Presbytery the same objections as elsewhere were felt against the Act. Two ministers at anyrate were deprived of their livings for refusing to take the Test, viz: Adam Barclay, Keig; and William Burnett, Kildrummy. Two more viz: James Irvine, Cabrach, and Thomas Gairdyne, Clatt, were probably removed for the same reason, as they also left their parishes in 1681. Then William Johnstone who is mentioned in our "Record" as not "cleared of scruples anent the Test Act" (p. 329) is said to have been ordained at Kearn without taking the Test.

Church Courts. Under Episcopacy these were three in number viz: the Kirk-Session, the Presbytery, and the Synod. The General Assembly was suppressed, but otherwise there was little change.

The Kirk-Session. This existed in each parish very much as at present. It consisted of the minister and a certain number of men generally chosen for their influence and social position. (As to their duties, &c., see p. 3 and Note 6 p. 401.) In these olden times the office of elder was often neither very popular, nor much coveted, and no wonder considering the nature and amount of work elders had to do. In the time of the "Curates," refusal to accept office became so common that "King Charles issued a proclamation empowering them to make their own selection of elders in their respective parishes, and ordering those so chosen to accept office within fifteen days under pain of rebellion." ("St. Giles' Lectures," p. 229.)

The Presbytery (or Exercise). This consisted of the ministers of so many parishes. Under Presbytery, the moderator—the president of the meetings—was appointed by the members themselves, and was frequently changed, each member in turn taking the duty. But under Episcopacy the moderator was appointed by the Bishop and generally the same minister was continued for a number of years. In some Dioceses the Presbyteries were, occasionally at least, permitted to appoint their moderators. There are instances of this being done in Dunblane Synod under Leighton. Here, however, the appointments seem to have been always made by the Bishops.

The Presbyteries met frequently, and the meetings were often lengthy, beginning early in the day, and sometimes continuing till late in the evening. The meeting was opened by

prayer. Then one of the members—each in turn—had an “exercise” on some portion of Scripture prescribed at a previous meeting. The appointment runs thus, “Mr. ——— was appointed to ‘exercise,’ or to ‘exercise and add,’ or Mr. ——— to ‘exercise,’ and Mr. ——— ‘to add.’” The “exercising” was expounding the portion of Scripture, the “adding” was making additional remarks. Then the other members expressed their opinions of the performance. These were not always laudatory, but at times bluntly candid. For instance, on p. 157 we read, “Mr. John Irving having exercised and he being censured for some imprudence and want of exact method of exercise and addition, was gravely admonished therefor.”

It was from this practice of the brethren “exercising” at their meetings, that what we now call the “Presbytery” was at first and occasionally afterwards called the “Exercise.”

Far the greater portion of the time at the meetings of the Presbytery was taken up with Discipline cases. Every step in every case had to be reported to the Presbytery by the Session, and instructions given as to further procedure. Under the head “Discipline,” p. xxxv, we speak more particularly of these cases.

Then among other duties of the Presbytery was the examining of young men for licence to preach. Also when the probationer received a presentation to a parish, it was lodged with the Bishop, who remitted him to the Presbytery to be taken on trials for ordination. As to trials for licence and ordination see Note 8, p. 402.

Regular attendance at Presbytery meetings was required. The names of the “absents” are always entered in the minute, and those absent had to give a satisfactory reason for their

absence, or be censured, sometimes also fined. The members, too, had to attend during the whole meeting, not merely put in an appearance and then depart.

The Synod. The Synod consisted of a certain number of Presbyteries. It is now called the *Provincial* Synod, because it embraces a district or province of the country. Under Episcopacy it was called the *Diocesan* Synod, because it was formed of the ministers in a Bishop's Diocese. The Synods usually met twice a year, and the meetings lasted for at least two or three days. The Bishop presided over the meetings, though his power was not absolute—the enactments always running thus—"The Bishop, with consent of the brethren of the Synod."—In its power and jurisdiction the Synod then more resembled the General Assembly than the Synod of the present day. It supervised, we may say, all the actings of the inferior courts—Presbytery and Session—passed Acts and framed rules for the government of the church in such things as worship, discipline, &c. It examined the Registers or Minute Books of the several Presbyteries, just as the Presbyteries examined those of the respective Sessions within their bounds. (Here we cannot help remarking that we see from our "Record," that every Session and Presbytery had its Register, though unhappily most of these old parish Registers are entirely lost). At the meetings there was a "diet for privy censure," each Presbytery having to undergo that. At the Synod, as at the Presbytery, stringent rules were made to ensure the attendance of the members.

Worship. Under Episcopacy in Scotland there was very little difference in the mode of worship from what it had been under Presbytery. So far as we can see, almost the only differences were that, in the Episcopal period, ministers more

frequently used the Lord's Prayer, the Creed, and the Doxology, had religious services on Christmas day, and frequently the Communion at Easter, and also observed certain anniversaries, especially the 14th of October, and the 29th of May, the anniversaries of the king's birth and restoration.

Somehow it used to be the idea, we rather think it is so yet in some quarters, that the great distinction between Episcopalians and Presbyterians in Scotland was that, in worship, the former used a liturgy, the latter did not, that, by the Scotch, Episcopacy was disliked and contended against from disapproval of a liturgical service—read prayers, &c. Indeed, the popular opinion in regard to the Jenny Geddes riot in St. Giles's, in 1637, seems to be that it was caused by the officiating clergyman attempting to *read* prayers in that day's service. This is an entire mistake. For eighty-five years—from 1560-1645—a liturgy was in use in the Church of Scotland, viz: from 1560-1564 the *Book of Geneva* and from 1564-1645 the *Book of Common Order — Knox's Liturgy*. That very morning, as is well known, the prayers would, as usual, be read from the *Book of Common Order*. The objection—what roused the people and caused the outbreak—was, not reading prayers from *a* Book, but the attempt to introduce a *new* Book—*Laud's Liturgy*—and so supersede what the people regarded as specially their own liturgy—introduce, as the masses thought, a liturgy tinged with popery. After the riot was over, and matters had settled down, the *Book of Common Order* continued to be used as before, not exclusively, it is right to say, for liberty was granted to use *extempore* prayers as well. It was quite customary to have in the same service the prayers partly read and partly (so called) *extempore*. It was not till after the *Westminster Directory* was drawn up and adopted (1645) that the *Book of Common Order*

ceased to be used. But when Episcopacy was restored in 1662, the *Westminster Directory* was discarded, and the *Book of Common Order* enjoined. It continued in use throughout the Episcopal period we have to deal with—the Episcopal Church using the Presbyterian liturgy, in a great measure just as the Presbyterians themselves had done.

On Sundays the congregations generally—in summer at least—met twice for worship. The services were what now we would consider very long. If the two services were not held, the Presbytery inquired into the reason of the omission. Sometimes curious reasons were given. For instance, the minister of Glenbucket when called to account by the Presbytery for not preaching in the afternoon in summer, excused himself by saying what hindered him was, “the falling down of the uvula of his craig, occasioned by his preaching in the forenoon, but that in place thereof he frequently catechised.” The excuse was sustained.

Account, too, was regularly taken as to the dispensation of the communion in the several parishes. It was also ordered that the texts from which the ministers preached should be regularly entered in the Session Books.

But ecclesiastical supervision did not stop here—ministerial dress as well as ministerial duty was regulated by the Church Courts. It is said that previous to the Reformation the Scottish clergy wore showy garments. The Protestant clergy, however, disapproved of these. They, we are told, “clothed themselves in hodden grey, wore coloured neckerchiefs, and gowns of blue serge.” In the Highlands, ministers wore the Highland dress. At a meeting of the Synod of Moray in 1624, report was made that “the brethren haunts the Presbytrie with uncomly habits, such as bonats, plaides; whairfor the Assembly ordaines them

not to haunt the Presbytrie any mair with uncomly habitts." The order does not seem to have been universally obeyed. In 1671 a Mr. Rodericke M'Kenzie is ordained by the Presbytery of Inverness "to goe in a ministeriall habite when he went to set about any pairt of his work" ("Inverness, &c. Presbytery Records," p. 11). The habit ministers were ordained to wear is thus given in our "Record" (pp. 5 and 34), they are to "have a cassock coat," and "abstaine from all lyght and new fangled garments in colour and fashion and in particular that they have not powdered or long hair, varietie or multitude of ribbons, varietie in their linnens." But the General Assembly, which at first tried to regulate everything, undertook what now at anyrate would be a rather hopeless task, to regulate the dress not merely of the ministers, but also of their wives. They were forbidden to wear "all kinds of light and variant hues in clothing, as red, blue, yellow, and such like"; also "silk hats and hats of divers bright colours, also rings, bracelets, buttons of silver, gold, and other metal."

But the people were looked after as well as the ministers. If the ministers were compelled to have services, care was taken that the people should attend these. By Episcopalians and Presbyterians alike attendance on worship was rigorously enforced. Whichever party was in power all had to conform to that, or suffer persecution. Religious toleration was unknown. The adherents, too, of the Church had to be regularly at the services, or give a satisfactory excuse for absence. (Under *Discipline*, we mention some of the means taken to enforce attendance.)

Gaelic does not seem to have been used in the Church services in our bounds. We infer this from its never being mentioned in connection with the settlement of ministers in our

Presbytery. It was, however, the language generally spoken at this time in the upper part of the Presbytery, and was taught in the schools. Indeed, it continued to be so long after our period. In 1745 the Presbytery is asked to retain the services of a Mr. M'Lennan, the itinerant preacher at Corgarff, because of his great usefulness, and success in keeping the people from going over to Popery, "on account of his having the Irish language." As late as 1766 schoolmasters were required to teach "Erse" as well as English in the "Highland parishes of the Presbytery, Strathdon, &c." There was also in the Presbytery what is called the "Highland Library," kept sometimes at one manse, sometimes at another. A list of the books is entered in the Presbytery Record, 6th December, 1710. Several of the books are, we believe, still in existence, and are in a library in Strathdon parish.

Fast Days. At this period in our district, there do not seem to have been any Fast days so-called, or preaching days, in connection with the observance of the Lord's Supper, though they were common enough in the South of Scotland at the time. For other purposes, however, fast days, thanksgivings, days of humiliation, &c., were frequent enough. They were held for objects both national and local, for victories or defeats, pestilence, bad or good harvests, and the like.

Catechising. Another feature of the ecclesiastical life of the time was the Catechisings. These were connected with the minister's visitations of his parish. They might be held in each family. More generally, however, the parish was divided into districts, and so many families—old and young, masters and servants—met at certain places, the school, or a farmer's kitchen, or other suitable place. Devotional exercises were

engaged in; but the great feature of the meetings was the exercise in the Shorter Catechism. So many questions in it were gone over, the minister "asking" a question, and each one present in his or her turn having to repeat the answer. Sometimes all, old and young alike, had to "say a question." Then the minister asked or gave an explanation of what had been said. Some ministers bore a great character for their "Catacheesings," and were quite a terror to those not well up in the "Carritches." Still, all attended, no one in those times daring to be absent without a good reason. The practice is a thing of the past, scarcely if at all known now-a-days, although the *name* is sometimes given to the minister's visitations at the present day.

Discipline. This in each parish was the business of the minister and his elders (the Kirk-Session). Matters, civil as well as ecclesiastical, came under their cognisance and jurisdiction. In these former times the church concerned itself with the life of the people in a way and to an extent we can scarcely understand, and which would neither be attempted nor submitted to now-a-days. In addition to breaches of the seventh commandment, the elders had to look after such things as the following:—those not attending the church, swearing, drunkenness, charming, quarrels in families, people "flyting" each other, try to reconcile ill-matched couples and quarrelsome neighbours, report as to people frequenting alehouses, sometimes visit these on Sabbath previous to Church service in order to bring those found in them to Church, also visit them after the service was over to see that people did not remain too long in them.

As alehouses are frequently referred to in our "Record" we may say a word regarding them. They were very common in the country at this period, though not very conducive to the

moral improvement of the people, if we may judge from the allusions made to them in the Church Courts. At nearly every Church was the little hamlet—the Kirktown or Clachan—and in it at least one alehouse, frequently more than one. Often yet we find around the country kirk a little quaint old village, and in it not unfrequently a licensed house. In not a few places, however, the “Kirktown” with its alehouse has entirely disappeared, though in old Records we find both mentioned as existing where there is no “toun” now, not even a solitary cottage.

Most of the Records of Kirk-Sessions of this period have been lost. There can be no doubt, however, that their meetings, as well as those of Presbyteries, were, in a great measure, taken up with *discipline cases*. These in general came first before the Session, but for one reason or another had almost always to come before the Presbytery also. In this way we get, from the minutes of Presbytery, a good idea of the nature and amount of work Sessions had to do.

The punishment or penalties inflicted on offenders were varied enough and often severe enough. Some of them, such as the public appearance in Church before the congregation Sabbath after Sabbath must have had a crushing effect on a person any way sensitive, a hardening effect on those already hardened.

The most common form of punishment was public appearance in Church. Every Church at that time had three things, whatever else it wanted — the pulpit for the minister, the “lateran” (desk) for the precentor, and the “place or stool of repentance” for offenders. In the erection and division of Churches provision was made for the stool of repentance, and a place set apart for it (see Tough, p. 137). This latter was

generally an open space in front of the pulpit, and in it was placed the "stool" or "pillar" of repentance. On this the subject of discipline sat. In all cases public appearance in Church for a prescribed number of times had to be made, and public rebuke received. In the more serious cases, such as adultery, &c., the offender had to appear in sackcloth (*in sacco*) and "bareheaded"—"barefooted" and with "one side of the head shaven" are also sometimes added, though the two latter are not mentioned in our "Record." In this guise, and in face of the congregation, he had to sit on the stool of repentance Sunday after Sunday. There are instances of this being continued for six months, even longer. Also when the scandal was connected with other parishes the delinquent was condemned to go through the same process in the different Churches. The reason for being "bareheaded" was this: at the time, the custom was for the people to sit in Church with the head covered. Those guilty of offences sat in the place of repentance "bareheaded," and were thus distinguished from the rest of the congregation, and exposed to public gaze.

Another form of punishment frequent throughout Scotland was the "jougs." An iron collar was put round the neck, and fastened by a chain to a tree, or pillar, near the Church door, or to the wall of the Church, and the offender had to stand chained day after day, seen by all the people as they passed by to the Church. This was a punishment inflicted by the civil courts as well as by the Church. Each burgh would seem to have had its "jougs," and an officer to carry out its sentences—take those so sentenced to the cross, and put the "jougs" on them. As late as 1703 the Magistrates of Banff order a certain Elizabeth Syme, for cursing her mistress and other reviling expressions used, "to be banished furth of the town, and if she return she is to be

scourged by the hand of the hangman, and put in the joggs." ("Annals of Banff," New Spalding Club, I. 175.) In our "Record" there is no mention of any one sentenced to stand in the "joug," though the punishment was quite commonly inflicted by the Church Courts at this period. For instance, in "Annals of Banff" (under "*The Church*,") II. 48-9, Dr. Cramond gives these cases, "October 2 (1670), Janet Sherrae for her lewd conversation is ordained to stand in joggs and sackcloth"; and again, "July 26 (1673), Patrick Moorison and his wife, for their scandalous carriage to one another, are enjoined the following Sabbath *in sacco* to stand in joggs betwixt the second and third bell, then incontinentlie to betake themselves to the public stool of repentance, and with open voice before the whole congregation acknowledge their offensive behaviour."

Fines or "pecunial penalties" were also exacted as part of the discipline. Sometimes offenders compounded for appearing on the stool of repentance by paying a heavy fine; also by paying something more than the usual penalty parties were let off with fewer appearances before the congregation. For instance, in Keig Session Record such entries as the following occur—1755 October 5, a woman pleads to be absolved for one appearance before the congregation and promises to give more than the ordinary penalty if this is agreed to. It is agreed to, and the penalty is made "10s., 3s. more than ordinary." On January 4th 1756, a man urges a similar plea, and is absolved for one day's appearance, paying "£6, £2 more than usual." But "the Session, finding all urging the same plea," it was agreed on February 15th "to absolve none in future except on payment of £8 Scots, £4 more than the usual penalty."

The fines in connection with discipline came, and that naturally enough, to be regarded as buying an indulgence, purchasing pardon. They went mainly for the support of the poor. Their exaction continued long, in some places to a period within the recollection of people still living. In the course of time payment of the money became very unpopular. Sessions had great difficulty in enforcing payment. Gradually the thing was given up, discipline in this respect as in others undergoing great changes.

Another form of discipline was *Excommunication*. This was to be pronounced on what were called "obstinate offenders." When the means taken to bring a man to the confession of his sin and submission to the Church's discipline failed, on him the sentence of excommunication was pronounced. Until he repented and received the Church's absolution he was regarded as given over to Satan. "None, saving his wife and family might have any dealings in eating or drinking, in buying or selling, in saluting or talking with the excommunicated man." (See further on this subject Note 7., p. 402.)

The Church often had its difficulties in getting offenders to submit. Against those refusing a long process had to be gone through—thrice cited, thrice prayed for, perhaps the names intimated from all the pulpits in the Presbytery, &c., all the resources of the Church put in operation. We have a good instance of this in the case of Innes of Sinnahard. By persistence the Church generally prevailed in the end, no matter what might be the offender's rank or station. The great did not escape. As far back as 1574, the General Assembly had enacted that "great men offending in sic crymes as deserves sackcloath, they shall receive the sament as well as the puire." ("Book of Universal Kirk" p. 139.) In our "Record" many

cases occur of persons threatening not to submit, and resisting for a time, but in the end being compelled to yield. Instances might be given of the highest in the land undergoing the severest, and what would now be considered the most humiliating censures, *e. g.* in 1567, Lady Argyle, for "giving her assistance and presence to the baptizing of the king in ane papisticall manner" was ordained "to make publick repentance in the Chapell Royall of Stirling, upon ane Sunday, in tyme of preaching." ("Book of Universal Kirk," p. 73.) In 1612 (Episcopal period) two noblemen connected with this district, Huntly and Erroll, were excommunicated and banished from the country for their adherence to popery. Any number of similar cases could be given. "Great men received the sament as the puire."

In treating of *discipline* it is right to state that many of the things which Church Courts had to deal with in former times are now under the charge of our rural police and civil Courts. Some of the things, as witchcraft, charming, and the like, have disappeared. The spread of intelligence has proved fatal to them. And though unhappily cases of wrongdoing and scandals of uncleanness are only too prevalent still, yet no one, we think, looking at the cases in this "Record," coming before the Church Courts, can doubt that improvement in morals has taken place. Our Presbyteries and Kirk-Sessions are not now at every meeting, and these very frequent, occupied with perhaps fifteen or twenty cases of scandal. Formerly, nearly every kind of offence, great or small, civil as well as ecclesiastical, was dealt with by the Church. In this way our old Church Records—though many things in them are anything but savoury reading, much which decency forbids us to produce—show us more fully than can be learned elsewhere, a life picture of the moral and social, as well as religious condition of our people at the

time. The picture, in many respects, is not a flattering one. Too true it is that superstition, ignorance, vice, coarseness, violence, and other evils were widely prevalent. But we may easily go too far in drawing unfavourable conclusions. Certain things must be borne in mind. The picture may appear fully as blurred and bloated as it really is. The side presented to our view may be the worst, or it may be only the stained portion of it we are inspecting. It would not be right to infer the moral condition of a district in these former times from the record of the discipline cases brought before a Church Court, any more than it would be right to infer the moral state of a district now from the cases brought before a Police Court. The great majority of our people then did not come as delinquents before our Church Courts, any more than the great majority now come as criminals before our Police Courts. It is only the wrong-doers real or suspected we have a record of, and however many they be, or however bad their conduct, they are but few in number compared with the well-conducted of whom we hear nothing.

Education. It will be noticed that on the visitation of parishes by the Presbytery one of the inquiries always made was, if there was a schoolmaster and what provision there was for his support. In Roman Catholic times, though Universities had been established at St. Andrews, Glasgow, and Aberdeen, and Grammar Schools in several of the principal towns, yet little or nothing had been done to provide for the general education of the people. The great bulk of the nation was uneducated, very few being able to read and write.

From the first the Reformed Church, alike under Presbytery and Episcopacy, took a deep interest in education, and used every means to get schools established throughout the country,

one at least in every parish. On this subject Dr. Cunningham says (I. 506-7), "The Reformers showed their anxiety to extend education In the *First Book of Discipline* it was proposed that every Church should have a school attached to it; that every notable town should have a college; and that the existing Universities should be liberally endowed. The greed of the nobles prevented the scheme from being carried into effect, and with them rests the sin and the shame of keeping Scotland for many years longer in gross ignorance." By them the money that should have gone to provide schools was selfishly retained. In spite of king, parliament, Bishop, Presbytery, many a parish continued till long after our period without a school. The result was that ignorance prevailed with all its attendant evils, superstition, coarseness, impurity, intemperance, and the like. And when schools were provided, in very many cases everything was of the most wretched description. The salary, schoolhouse, and schoolroom were disgraceful, the salary the least, and the building the worst the heritors could get off with. To show what was considered sufficient provision for the schoolmaster in former times it may be mentioned that the Act of 1696—and things would be worse not better previously—fixed the teacher's salary at 100 merks (£5 11s. 1½d.) for the *minimum*, and 200 merks (£11 2s. 2½d.) for the *maximum*. The fees were small and badly paid. The teacher's only other emoluments were a small offering at Candlemas, and the proceeds of the annual cock fight, perhaps also a few shillings—very few if any—for acting as Session Clerk. In most instances less than £20 altogether was all the schoolmaster's income.

Looking at the state of matters educationally in Alford Presbytery it would seem from the visitations of the parishes between 1675 and 1687, that of the sixteen parishes in the

bounds, only seven of them, when the parishes were visited, had schools; nine were without a school. Two of the nine—Clatt and Tullynessle—report that they had had no school for a time; Auchindoir reports that there never had been a school, as the heritors could not agree where it should be placed; Cabrach reports that there was no school, because the parish was not able to maintain one. In 1687, Glenbucket reports that it has a school. But, twenty years later, in 1707, matters had changed. The report is—we may quote it in full as showing the somewhat destitute condition of that unfortunate parish—it runs thus, “No Schoolmaster, nor maintenance for one; no Session Clerk, nor any capable in the parish to officiate as such; no precentor, nor any in the parish capable of the affair; no office-houses except some built by the minister at his own expense; the mansion (manse) never divided by partitions, without stairs, or glass windows.”

From what appears in our “Record”—of which the above is a sample—it will be seen how little the educational wants of the district were attended to. Not half of the parishes had a school. The large district comprising Cabrach, Kennethmont, Clatt, Kearn, Auchindoir, Forbes, Tullynessle, Leochel, and Cushny, had not a single school. The Presbytery, as it did, might bring the matter before the heritors, enjoin the minister of the parish to use every diligence to have a school established, but often all in vain. The heritors of the day might be poor. Very likely they were so. But they were also penurious, and adepts at procrastination. For one reason or another they managed to put off the providing of a school—“no maintenance for a schoolmaster,” “cannot agree as to a site for the school,” and so on.

BISHOPS OF ABERDEEN.

The Bishops of Aberdeen during the Episcopal period 1662-1688 were four in number.

1. *David Mitchell.* Dr. David Mitchell was a native of Garvock, Kincardineshire. He is said in early life to have sided with the extreme party among the Presbyterians, to have been opposed to the Articles of Perth, &c. If this were so it was not long until he changed his opinions, and became an Episcopal minister in Edinburgh. In 1638 he was deposed by the General Assembly, no doubt mainly for not conforming to Presbytery, though other reasons also were alleged. Upon this he retired to Holland, where he supported himself by working at clock and watch-making ("Fasti," 886.) Afterwards he returned to England, received the degree of D.D. from the University of Oxford, and was made a Prebendary of Westminster. On the restoration of Episcopacy under Charles II., he was appointed to the See of Aberdeen in 1662, but died in January of the following year, and was buried in the Cathedral Church, Aberdeen. Bishop Mitchell is described as "a little man, of brisk, lively temper, well learned, a good preacher, of irreproachable manners, and a single life." ("Fasti," 886).

2. *Alexander Burnet.* Burnet was the son of James Burnet, minister of Jedburgh. He took orders in England, and held a rectory in Kent, from which he was ousted by Cromwell in 1650, owing to his being a keen supporter of Charles I. He went to the Continent, and resided there until the Restoration. He was consecrated Bishop of Aberdeen in 1663, but next year was translated to the Archbishopric of Glasgow. He is said to have been a keen persecutor of the Covenanters, who were numerous

in his diocese. He was, at the same time, a strong upholder of what he considered the rights of his own Church. For instance, he opposed the *Assertory Act* of 1669, which declared the King supreme in all matters civil and ecclesiastical, making Charles, as was said, both "King and Pope." For this he got into disfavour and trouble, and was deprived for a time of his Archbishopric. In 1674, however, he was restored. On the murder of Archbishop Sharp, in 1679, he was appointed to the primacy as Archbishop of St. Andrews. He died there in 1684.

3. *Patrick Scougal* (1664-1682). Scougal was a native of East Lothian. He became minister of Dairsie in 1636, of Leuchars in 1645, of Saltoun in 1658, and Bishop of Aberdeen in 1664. In 1638, when Presbytery gained the ascendancy, Patrick Scougal conformed and remained in Dairsie. He is mentioned in the list of those present at the Synod of Fife in April, 1639, and as one of a "leet" from which was to be chosen a preacher to a regiment to be raised out of Fife to assist "our army in England." In October, 1641, when the report was given in to the Synod "anent the searching of superstitious monuments by the several Presbyteries, it was declared there were none within the bounds; only Mr. Patrick Scougal reported that there were sundry crosses in their Kirk at Dairsie, which by some were not thought to be superstitious," and he asked a committee to be appointed to visit the Church anent this, which request was granted. The result was that, at Synod, April 1642, it was reported that the crosses, &c., were removed or to be removed.¹ At the same Synod (1642) the "Assembly (Synod) concluded that a partition wall of timber (described previously as a "glorious partition wall of timber dividing the

¹ It may be mentioned that the Church of Dairsie had been erected by the primate as somewhat a model of what, in his opinion, a Church should be, and so contained crosses, &c.

body of the Kirk from the choir") shall be removed, nothing remaining but shoulder-heights to be for backs of seats adjoining thereto, and this with all convenient diligence." At Synod, October 1642, it was reported by Mr. Scougal that nothing had been done as to the partition. Upon this "the Assembly requires and commands the heritors and session to take convenient order with that part of the superstition as they will be answerable to next Assembly." In the troubles previous to the execution of Charles I., Scougal and the Presbyterians generally adhered to the king's party. After the defeat at Naseby, Patrick Scougal was one of two who, on behalf of the Synod of Fife, presented a loyal address to His Majesty "anent his late escape to the malignants." (From Minutes of Synod of Fife 1611-1687).

On Bishop Burnet's translation to Glasgow, Patrick Scougal was appointed Bishop of Aberdeen, receiving consecration from Archbishop Sharp in April 1664. He was a man of moderate views, akin in spirit to Leighton of Dunblane, whose neighbour at one time he was—the one being minister of Saltoun, the other of Newbattle. Bishop Scougal managed his diocese with prudence, and in a way that gained him the respect of all, though it has to be confessed that his persecution of the Quakers—a good deal at the instigation of others—leaves a stain on his otherwise tolerant administration. There was in Patrick Scougal little, if anything, of the bigotry and persecuting spirit which made so many of the bishops disliked, and which doubtless was no small factor in embittering Presbyterians against Episcopacy. To have recourse to severe measures seems to have been a step reluctantly taken by Scougal. He opposed the *Test Act* of 1681 which bore so heavily on Presbyterians. Indeed, it is said to have been in a great measure due to his efforts that the Test was allowed to be taken in a modified form.

He was certainly one of the best of the Scottish Bishops. He died in 1682, aged seventy-five, and was buried in Aberdeen Cathedral.

4. *George Halyburton* (1682-1688). Halyburton at first was minister of Coupar-Angus, and afterwards Bishop of Brechin. On the death of Scougal he was translated to the See of Aberdeen, and continued Bishop there until the Revolution of 1688, and the abolition of Episcopacy in 1689. Scott ("Fasti," 816) says "He intruded at Hilton, parish of Newtyle, from the 8th of May 1698 to the 28th May 1710, and died at his Mansion-house, Denhead, Coupar-Angus, 29th September, 1715, aged seventy-seven years."

Explanatory Note. In regard to the plan followed in editing this volume a few words of explanation may be necessary. The original MS., if copied word for word, would have made up two or three volumes of the size of this. The material had therefore to be compressed. A good deal in each minute, such as the mode of opening the meeting, giving the names of those absent, appointing the next meeting, beginning each paragraph with "The said day," these, and such like things, being merely formal, could very well be omitted, and are omitted.

Then as to discipline cases, which occupy far the greater portion of the MS. volume, these, as illustrating Church procedure and the morals of the people, are for a time so far given. Afterwards the details of the cases are omitted, unless something special is connected with them, or they are useful for illustrating some custom, &c., of the period. A great many of the discipline entries run thus, "Anent A. B. ut supra," or "No report anent C. D., the minister being absent." It was needless to copy

these and similar entries. But in order to furnish an idea of the cases dealt with at the meetings, the number is given at the end of the minute thus, ("16 cases of discipline.") Latterly this also is omitted, though, both in numbers and kind, the cases continue all through the volume. It is right, however, to state what will occur to any one, that the sixteen or twenty cases recorded in each minute are, the majority of them, not new cases. Every case at its every stage had to be reported and recorded, the same person recurring minute after minute, perhaps ten or twenty times, particularly when the delinquent was "contumacious." Examples of this are "M'Kommie" or "Innes of Sinnahard."

Next, as to the visitation of parishes, it has not been considered necessary to give the full minute in each case. The "Form of Visitation" (pp. 231-238) shows what was to be done on these occasions. And as the procedure, in the opening of the meetings, in the dealings with minister, elders, &c., and in the exhortations given, is virtually the same in all cases, that has not been repeated. One case, viz. Cushny, the first parish visited, is given in full as an example, and reference made to it thus—"See Cushny 228."

Other omissions are also made, particularly in the last hundred pages. This became necessary in order to keep the volume within anything like the prescribed limits. But anything thought worth retaining is given in full. The omissions are indicated by such marks as when the matter is omitted altogether; by [] when the nature of the matter is expressed in the editor's words.

Index. The wish has been to make this as full and accurate as possible. There are, however, no doubt oversights and

omissions which should not have occurred. The time available for drawing up the index was unavoidably somewhat limited.

All the works consulted in preparing our Introduction, Notes, &c., need not be named. They are the usual histories of our country, Hill Burton's History, &c. Of our Church Historians, we cannot refrain from mentioning two, viz., Dr. John Cunningham and Dr. William Stephen, of Dumbarton, the one a Presbyterian, the other an Episcopalian. These writers, though we need not agree with every opinion expressed either by the one or the other, yet for ability, candour, and fairness to opponents, are beyond all praise. One never consults them without satisfaction and benefit. Their spirit is so different from the narrowness and uncharitableness which too often characterise writers on ecclesiastical subjects, particularly Scotch writers on Scotch ecclesiastical subjects.

In conclusion, we desire to tender our thanks to all who have so kindly assisted and encouraged us in the work. We are deeply conscious how imperfectly our own part of the work has been performed. Our thanks are due to the Presbytery of Alford for permission to use the volume of their minutes. Very specially are they due to Mr. P. J. Anderson, the accomplished Secretary of our New Spalding Club. It is not too much to say that, but for the invaluable and ever willingly rendered counsel and guidance of Mr. Anderson, our part of the work could not have been accomplished.

T. B.

KEIG MANSE,

December, 1897.

RECORDS

The Records of the Meeting of the Exercife of Alfoord

From the munth of October ann. 1662

Refers from the Diocesian Synod of Aberdene holden within the Colledge Kirk of Old Aberdene, October 21, Ann., 1662, and dayes following, under David, by the mercy of God Lord Bishop of Aberdene.

(To?) the brethren of the Exercife of Alfoord.

It is enacted by the Bishope, with consent of the brethren of the Synod, that there sall be Readers of the Scriptures in every congregatione, and that the Reader sall begin with a set forme of prayer, especiallie with the Lord's Prayer, and therafter they ar to read some psalmes, with some chapteris of the Old Testament, therafter they ar to rehearse the Apostolick creed publickly, and in rehearsing of it to stand up, afterward that they read some chapteris of the New Testament according to the appoyntment of the respective ministers, and last of all they are to rehearse the Ten Commandments publickly; as also it is ordained that such as in tyme of reading the Scriptures sall be found walking without in the Church Yaird or withdrawing themselves sall be censured, and in caise ther be not a Reader, then, in that caise the minister sall read himself.¹

It is enacted by the Bishope, with consent of the brethren of the Synod, that morning and evening prayers be had in certain places, especiallie the following, viz.: in New and Old Aberdene, in Banff, in Old Deer, in Peterhead, in Fraserburghe, in Kintor, in Inverurie, in Kincardine O'Neill, in Turreff, in Ellon, in Tarves, in Fordyce, in Monymusk, in Upper Banchorie, and that the liturgie in the old Psalm Book be practised.²

It is ordered by the Bishope, with consent of the brethren of the Synod that the Readers of the Scriptures on the Lord's day shall not

¹ Note 1.

² Note 2.

pronounce the blessing over the people, but shall leave that to be done by the minister, but the Reader on the week day may pronounce the blessing, as also he may pronounce it on the Lord's day if the minister shall be necessarily absent, and that though in prayer the Reader use only the Lord's Prayer he shall not be censured.

It is ordered by the Bishope, with consent of the brethrea of the Synod, that every Reader in congregations shall be requyred by the minister to appear before the Bishop, and be authorized by him, and that his abilitie and qualifcatione for the exercise of reading be looked upon and noticed at the next Synod or abefor.

It is ordered by the Bishope, with consent of the brethren of the Synod, that a day of thanksgiving be observed in all the congregations of this diocie upon the fyft of November next to come, for that great and mightie delyverance of King James the sixt of blessed memorie, and the royall familie, hatched and contrived against them, and by the great mercie of God discovered.¹

It is ordered by the Bishope, with consent of the brethren of the Synod, that privat baptisme and privat communione be not denyed be any minister within this diocie, at what tyme they sall be earnestly desyred to give the same, and in case of necessitie that meetings sall be interrupted by the plague of pestilence, then and in that case the minister is free to give it to the diseased persones, upon their longing desyr and earnest demand to have it.

It is appoynted by the Bishope, with consent of the brethren of the Synod, that the Directorie practized by order of the late illegall Assemblie be layd assyd, and not made use of in tyme coming.²

It is ordained by the Bishope, with consent of the brethren of the Synod, that all the ministers within this province shall tak particular notice of all papists within ther parochins, and send in their names to the Bishope, as well such as ar excommunicat alreadie as those who are under process and lately fallen away from hearing the word and partaking of the sacrament, and that all those who shall converse with excommunicat persons, or shall recept Seminarie priests and Jesuits upon the notorietie theirow, the respective ministers shall send in their names to the Bishope, that by his lordship their names may be sent to His Majestie's privie counsell.³

¹ Note 3.

² Note 4.

³ Note 5.

It is enacted by the Bishope, with consent of the brethren of the Synod, that every minister within this diocie shall mak choice of so many within his paroch of the most able, qualified, and understanding persons, to have an inspectione and oversight of the people, and observe their wayes of walking, and that they shall delate to the minister scandalous walkers, that they may be censured according to the approven Actis of the Church, and that they concurr with and assist the minister to the effect foresaid.¹

It is ordered and appoynted by the Bishope, with consent of the brethren of the Synod, that the brethren of the severall Exercises, in their respective bounds, being mett for matters of discipline touching referrs that shall come from severall sessiones, shall not proceed to sentence any with excommunicatione, unless it be by order of the Bishope, after his lordship has visited and approven the process.² Likwayes at their meitting they are impowered to try young men in order to the preaching of the gospell, and, having found them qualified, to recommend them to the Bishope that they may be approven and licensed by him, but they ar not to license them to preach till they be approven by the Bishope. Furthermore they are not to censure any minister with suspensione or deprivatione without speciall warrand from the Bishope.³

It is enacted and ordered by the Bishope, with consent of the brethren of the Synod, that the meittings of the brethren of the Exercises shall be at the same places wher they did meet for exercise in the tyme of the Bishops, and the brethren of the Exercise of Aberdene shall meet for the effect foresaid in the Colledge Kirk of the Universitie of Old Aberdene.

Anent the promise and professione of Canonically obedience, wheroff the tenor follows: I, A. B., doe profess and promise that I will render to my Ordinaire, David, by the mercie of God, Lord Bishope of Aberdene, and his successors, due Canonically obedience, and to them to whom the government and charge is committed over me, following with a glad mynd and will ther godlie admonitiones. The Bishope, with consent of the Synod, ordains that every minister shall declare himself anent the foresaid promise and professione of Canonically obedience, and subscribe the same.

It is ordained by the Bishope and brethren of the Synod, anent the new fabrick of the Universitie of Aberdene begune long ago, but not

¹ Note 6.² Note 7.³ Note 8.

finished as yet, that such of the ministers of this Diocie as befor promised to contribute to the said work, and as yet have not payed, shall pay according to ther promises, and such as have not contributed, nor promised to contribute for that effect, shall pay accordingly betwixt and the next Synod.

A petitione being given in to the Bishope and brethren of the Synod, desyring that all the ministers within this Diocie should bring in with them at everie Synod the list of the dead within ther parochines, and that the widowes shall not be marryed till the testaments of their former husbands be confirmed; the Bishope, with consent of the brethren of the Synod, grants the forsaid petitione, with this speciall provisiōe, that the testaments of ministers and their relicts shall be confirmed gratis.

It is enacted by the Bishope, with consent of the brethren of the Synod, that payment be made to the bursers of Divinitie according to use and wont, viz: the one half at the winter Synod, and the other half in the spring, and because they cannot be payt at this present Synod, that they be payt betwixt and the elevent day of November, under the pane of censure; as also it is enacted that the severall bursers shall come in to Aberdeen immediately the forsaid elevent day of November, and attend the professione of Divinitie, and shall, at ther coming from the professione of Divinitie, exhibit and present to the brethren of the severall Exercises the *professa dicta*, and if the forsaid bursers shall not attend the professione of Divinitie at the tyme above exprest, then, and in that case, their places to be declared vacant.¹

The humble supplicatione, under the hands of William Earle Marshall, Lord Keith and Altrie, etc., and the towne of Peterhead, was presentit and read, holding out the great necessitie of repairing the broken bulwarks of the towne of Peterhead, and that the ministers in this Diocie wold make a contributione at their respective churches for the said work. The Bishope, with consent of the brethren, recommends seriously to each minister within this Diocie to deal seriously with their parishioners for the effect forsaid, and that the moderators in everie precinct collect from their brethren the said contributiones togidder with and under their hands, that they give them to Andrew Watsons, Robert Arbuthnot, or any whom they shall appoynt, and that betwixt and the second day of February next 1663.

¹ Note 9.

Ane double of an Act of Parliament, in favors of Collonel Alexr. Ramsay, anent his losse in anno 1648, was presented and read. The Bishope, with consent of the Synod, taking the said matter to their serious consideration, do seriously recommend to the severall brethren within this Diocie to deall effectuallie with their parishioners for a contributione to the effect forsaide.

It is ordered by the Bishope, with consent of the brethren of the Synod, that the ministers in ther publick prayers shall pray in the manner after following :—

Bless thy servant, our Sovereign Charles the Second, by the speciall grace of God, King of Britain, France, and Irland, Defender of the Faith, over all persones, in all cases, as well civill as ecclesiastick, nixt and immediatly under thee and thy Christ, supreme governor within His Majestie's dominiones.

Likwayes it is ordered that the ministers, in ther publick prayers, sall bless the Lord for the setlment of the church, for the government therof, and governors therein, Archbishops and Bishops by name, and our Ordinarie David, by the mercie of God, Bishope of Aberdene, and that they sall not fail therin under the paine of censure.

It is enacted by the Bishope, with consent of the brethren of the Synod, that no chaplane sall have exercise in a familie, no pettagogue sall attend a youth, no young man sall be allowed teach a scholl, no young man sall preach the gospell in burgh or land without licence and authoritie from the Bishope.

It is enacted by the Bishope, with consent of the brethren of the Synod, that deposed ministers, or any of what qualitie and conditione soever, that sall goe about to seduce people, and to speak against the setlment of the present government, either in church or state, sall be processed by the brethren of the Exercise in whose precincts they are.

It is recommended by the Bishope, with consent of the brethren of the Synod, that, in tyme of publick prayer, people sall pray either standing or kneeling, as the most reverend gesture in prayer, and that the severall ministers within this Diocie sall recommend the same to ther people, and sall be exemplarie therein themselves, and that at the singing of the doxologie the people sall stand and not sit.

It is ordered by the Bishope, with consent of the brethren of the Synod, that the habit of ministers sall be such as beseemeth comeliness, decencie, gravitie, and suitablenes to ther calling, and particularlie in having a cassock coat.

Anent the supplicatione for the towne of Aberdene, under the hands of Gilbert Gray, late provost, Alexr. Alexander, and Mr. James Kennedie, towne's clerk, desyring it wold please the Bishope, and brethren of the Synod to appoynt ministers of the Exercises next adjacent to Aberdene, *per vices*, or otherwayis to supplie the vacancies of Aberdene in the duties of the ministeriall calling, so far as convenientlie they can go about this. The brethren of the Synod taking the said supplicatione to their seriouse consideratione, ordained the severall brethren of the Exercises of Aberdene, Ellon, Garioch, and Kinkardine to supplie the said vacancies, with this speciall provisione that they have ten days at least advertisement befor.

It is enacted by the Bishope, with consent of the brethren of the Synod, that such young men as have been licensed by the brethren of the Exercise to preach sall first make applicatione to my Lord Bishope, and present testimonialls *de novo*, under the hands of the moderators duely appoynted at this Synod.

The Bishope, with consent of the brethren of the Synod, judgit convenient that no minister, who has entered into the ministerie since 1649 sall raise letters upon any other ground to charge his parishioners for his stipend, unless he have collatione from the Bishope, upon a presentatione from his legall patrone.¹

Mr. Alexr. Seatone, minister at Bamff, having holden forth befor the Bishope and brethren of the Synod, that his patrone was not in capacitie to give him a presentatione, as also Mr. Wm. Burnett, minister at Insch, holding forth that the patrone of his church is not knowne to him, the Bishope and brethren of the Synod taking the same to their consideratione, ordered that the forsaid brethren sall be acknowledged ministers in the places wher they are presently, and all other ministers who are in such case to be acknowledged ministers in the places wher they ar, till the contrarie sall appear.

It is ordered by the Bishop and brethren of the Synod, that the brethren of the severall Exercises sall requyre the absent brethren from the

¹ Note 10.

late Synod, in ther respective precincts, to signe and subscribe the Promise and Professione of Canonickall Obedience, and to report to the Bishope accordingly.

Sic subscribitur,

Mr. GEO. MYLN, Clerk to
the Synod of Aberdein.

At Aberdein, October 24, 1662.

Mr. Adam Barclay, minister at Towy, by the authoritie of David, by the mercie of God, Lord Bishop of Aberdein, appointed moderator of the Exercise of Alfoord together with the brethren of Alfoord meitting, convene, and appoint November 20 for the nixt dyet of their meitting.

At Alfoord, November 20, 1662.

By the autoritie of David, by the mercie of God, Lord Bishop of Aberdene, the brethren of the Exercise of Alfoord did meitt, befor whom, Mr. John Mair, Student of Divinitie (having been formerly directed to the said meiting, by order from the said Bishop, for the passing of his tryalls, in order to his admissione to the Kirk of Touch, and having formerly undergone some parts therof) handled the controversie *De formali ratione justificationis*; after the invocatione of the name of God, in presence of the said meitting, did maintain dispute therupon, and was therein approved.

The nixt meitting is appointed to be at Alfoord Jany first, 1663, and it is ordained that he have the Exercise and Additione upon Rom. v. 19 as his point of tryall.

Mr. William Glasse, minister of Cushny, did give in a supplicatione to the brethren, desireing that wheras formerly they had passed ane Act of the Presbitrie declaring the bigging of Cushny, to the value of eightie libs. therof, to be mortified for the use of his successors, upon the account that the said Mr. William, at his entrie to the Kirk of Cushny, had enjoyed in one year the stipends both of the Kirk of Kerne, from which he was removed, and of the Kirk of Cushny, to which he entered, and that now, by virtue of the Act of parliament, the collectors for vacant stipends had lifted the stipend of the parish of Kerne out of his hand, and

did present their discharge therupon, the brethren might be pleased to declare the former Act for mortificatione null ; which supplicatione and desire was thought reasonable by the meitting, which do therfor declare the former Act of no effect, and from henceforth to have no force against the said Mr. William.

Mr. Adam Barclay, minister at Towy, desired that the name of Margaret Mintie, excommunicated for adultery committed within this parish with Robert Narne, being now fugitive, might be put upon record, that the severall brethren might have notice that she should not reside within their parishes.

Upon a petitione given in by Robert Forbes and Robert Clerk (who have been excommunicated in the parish of Touch) desireing that they might be relaxed from the sentence of excommunicatione (they brought with them a recommendatione from the Sessione of Touch for that effect). The brethren thought it expedient to advise with the Bishop whether they and others in their conditione should bee remitted to him for their relaxatione, whether (in respect they have been excommunicated only by order from the Presbitrie) the brethren might tak upon them to relaxe them without further order, and recommended the matter to bee represented by the moderator to the Bishop.

The minister of Kildrummie represented to the meitting, that long agoe having closed the processe against Patrick McKommie, upon the account of his being convict of charming, that he desired to bee advised whether he should charge the said Patrick befor the meitting of the brethren, to hear and see the sentence of excommunicatione ordained to be pronounced against him, or whether he should charge him befor the bishop. It is expedient that the matter be advised with the bishop ut supra.

In regard of the decrepit old age of Mr. Andrew Kerre, minister of Glenbuchet, it is ordained that Mr. John Walker go thither on Lord's day, and supplie the charge befor the nixt meitting ; as likewise, in respect of the vacancie of Touch, it is ordained that Mr. William Glasse supplie that charge one day befor the nixt meitting.

Mr. James Gordoune desired that it might be put upon record that he had received from Mr. Alexander Rosse, minister at Monymusk, institutione to the cure of the Church of Alford, manse, and stipend, and privileges therof, by virtue of ane ordinance from our Ordinaire, the bishop

of Aberdene. Institutione was given November second, which desire (the matter being notoure) was granted.

Mr. John Walker desired that it might be put upon record that he had received from Mr. George Garden, minister of Clatt, institutione to the cure of the Church at Tillinessel, manse, and glebe, and priviledges, by virtue of an order from our Ordinarie, the bishop of Aberdene, which was given November nynth, which desire (the matter being notoure) was granted.

At Alfoord, January 1, 1663.

Mr. John Mair had the Exercise and Additione upon Rom. v. 19, and was approven. The nixt meitting is appointed to be at Alfoord, January 29, and Mr. John Mair is appointed to have his questionarie tryall, and give an account of his knowledge of the Languages as his last points of tryall.

The meitting being unfrequent in regard of the stormie weather all businesses are continued to the nixt meitting, save only that by reference from the Sessione of Alfoord, Isobell Rae who was convict befor the said Sessione of a trilapse in fornicatione, last with John Forbes of Petfluge, and was summoned to the meitting of the Exercise, called, not compeir- ing, is ordered to be summoned pro 2°.

Alfoord, January 29, 1663.

Mr. John Mair sustained his questionarie tryall, and his tryall in the Languages, and is approven.

The brethren having revised all passages of the tryalls of Mr. John Mair, and finding themselves satisfied therewith, in order to his entrance to the ministrie, did appoint that this their act of approbatione therof bee transmitted to our Ordinarie that therupon he may receive orders.

Anent Robert Forbes, Robert Clerk, and Patrick McKommie nothing as yet could be resolved upon, in regard that the moderator is detained by sicknes from the meitting, from whom they were expecting a report of the bishop's mynd theranent.

Mr. John Walker and Mr. William Glasse reported that as yet they had not obeyed the former ordinance in preaching at Glenbuchet and Touch, by reason of the stormienes of the weather. Wherupon it is

ordained that they repair and supplie thes vacancies once befor the nixt meitting.

[2 cases of discipline.]

It is appointed that the nixt meitting be at Alfoord February 26, and Mr. Robert Dunbarre to exercise upon the ordinarie matter therof.

Alfoord, February 26, 1663.

Mr. Robert Dunbar exercised upon Rom. xiii. 11; the doctrin being censured is approven.

The nixt meitting is appointed to be at Alfoord, March 26, and Mr. John Walker to exercise the said day upon the ordinarie subject.

Robert Forbes, Robert Clerk ut supra.

Mr. David Milne, Chaplaine in Glenbuchet, appeared befor the meitting, and produced a missive letter directed from the laird of Glenbuchet, in the name of _____ to the brethren of the Exercise, wherin he did supplicat, that in regard to the vacancie caused by the decease of their late minister, Mr. Andrew Kerre, they would be pleased to licentiat the said Mr. David to read the Scripture in that church on the Sabbath day till it shall please the Almighty to provide a minister for them. The which petitione the brethren having taken into their serious consideratione, they thought good to grant the same, and did licentiat the said Mr. David to officiat in the church in conformitie to the tenor of the petitione, and that in regard they found the said Mr. David cloathed with two famous testimonies from the Professors of Aberdene, but principally upon the account they hade no Ordinarie alive to whom they might recommend him for that licence. And Mr. John Walker having failed to execute the former ordinance, in regard of the tempestuousnes of the season, was appointed to intimat that licence to the people of Glenbuchet some Sabbath day befor the nixt dyett.

It was found that Mr. William Glasse hade not gone to Touch as he was appointed in regard of the stormienes of the weather, and he ordained *de novo* to preach ther befor the nixt meeting.

The brethren of the Exercise taking to their serious consideratione that many persounes living without their province do resort to their bounds, some wherof are suspected to be fugitives upon the account of

scandall, others ar found to have no apparent way of living, therfor it was thought expedient that it should be enacted, that no elder or householder should receipt any such persounes within their respective possessions, unlesse they produced a famous testimonie befor the meitting, and that under pain of Church censure. And the brethren ordained to intimate the said Act to their severall congregationes.

The Synodicallyl referres (having but lately come to the Moderator's hands) were presented to the meitting, and judicially red and recommended.

Alfoord, March 26, 1663.

Mr. John Walker exercised on Rom. 13, 12. The doctrin being censured was approven.

The nixt dyett was appointed to be Apryll 23; and Mr. David Milne (who was formerly licentiated to exercise the office of lector in the Church of Glenbuchet) appointed to have both the Exercise and Additione the nixt dyett upon the ordinarie subject (We having yet no Ordinarie).

Mr. Walter Ritchie declared that he went to Touch, and institut Mr. John Mair minister of that church (he having received letters of collatione from the Archbishop of St. Andrews, being ordained by his vicar, the Bishop of Edinburgh, our Ordinarie not being yet established) the twentie second of March, which letters of collatione and act of ordinatione the said Mr. John presented to the meitting.

Robert Forbes and Robert Clerk again compeired and did *de novo* supplicat to be relaxed. Wherupon the brethren of the Exercisé, being informed by the moderator that, in obedience to their ordinance, he hade acquainted the Bishop with the case of those excommunicat, whose mynde was, that seeing they were excommunicated without Episcopall authoritie, the samen needed not bee interposed for their relaxatiōne, did referre them to Touch to be relaxed the Lord's day come eight dayes, but with this proviso in reference to Robert Clerk, that he should produce a sufficient testimonie from the Sessione of Monymusk, in which parish he then hade his residence.

It was resolved, in conformitie to the order of our late Ordinarie which was represented to the meitting by the moderator, viz.: that all those persons who were processed with excommunicatione, the processe

being finished, should be cited to appear befor the brethren of the Exercise, to hear the said processe, and to have libertie to except against it, if they could challenge the informaltie of it, which being done, the said processe was to be extracted and transmitted to the Bishop; that Patrick McKommie, his processe should be extracted, and any further busienes continued till ther should be an Ordinarie established.

It was found that Mr. John Walker and Mr. William Glasse hade obeyed the former ordinance.

. [discipline]

Mr. James Rosse was ordained to go to the church of Strathdounne some Sabbath befor the nixt meitting to preach ther, in regard of the vacancie of that church, by the removall of the late minister , as also to hold Sessione, and to bring the minuts with him to the nixt dyet, that the persons who are under scandall may be knowen.

. [discipline]

James Gordoune and Janet Innes having been delated by the Sessione of Kildrumie as guiltie of adulterie, and being both fugitive together, the said Sessione upon that account having referred the matter to the meitting of the Exercise; it is ordained, in respect they could not be found whereby a personal summons might bee fixed upon them, that the said James Gordoune bee summoned from the pulpit of Kildrummie, and the said Janet Innes bee summoned from the pulpit of Towy, within which parish she had her residence, to appear befor the next meitting.

. [discipline]

Alfoord, April 23, 1663.

Mr. David Milne exercised and added on Rom. 13, 13, and the doctrine being censured, was approven.

The nixt meitting is appointed to be May 14, and Mr. David Milne ordained to have a popular sermon on Psalm 50, 15.

The said day Mr. John Mair declared that Robert Forbes was relaxed April 5, as also Robert Clerk the same day.

Patrick McKommie continued ut supra.

. [discipline]

Mr. James Rosse declared that, in obedience to the ordinance of the

meiting, he hade gone to Strathdoun, and preached ther, likewise did hold Sessione, but, as for their minutes, he reported that the elders did signifie unto him that they knew nothing of them, wherupon Mr. Walter Ritchie is ordained to go some Sabbath day befor the nixt meiting to preach and hold Sessione, and again to call for the minutes therof, if he could get no account to charge the Clerk of the Sessione to appear at the nixt dyett, befor the brethren of the Exercise.

[discipline]

The said day compeered James Gordoune and Janet Innes befor the brethren of the Exercise, upon the account of the publick citatione from the pulpit, and were both convicted of adulterie by their own confessione, and they were ordained to undergo the usuall pennance of adulterers, first at the Churches of Towie and Kildrummie, and afterwards at the Churches of Cabrach and Auchindoor, wher also they had given scandall by their lewdness. Likewise, they are strictly inhibited to converse any more together, with certificatione if they were found to do so, they should be holden guiltie of a relapse in adulterie.

[discipline]

Mr. John Mair ordained to go some Sabbath befor the nixt meitting to the Church of Glenbucket to preach and hold Sessione ther.

The moderator, Mr. George Garden, Mr. Walter Ritchie, and Mr. James Gordoune were ordained by the meitting to go on the Moonday of nixt week to wait upon the Earll of Marre (patron of the Church of Strathdoun) and to entreat his Lordship to present a qualified minister, on account of the urgent necessitie of that people, how soone his Lordship should find conveniencie with regard therto.

The School of Alfoord (being desired by the minister therof) is appoynted to be visited this day come eight dayes by Mr. William Glasse, Mr. Walter Ritchie, Mr. John Mair.

James Reid (being under the sentence of the lesser excommunicatione) (not legible) was recommended by the Sessione of Towy for admisionne (not legible) and was referred back for that effect.

[discipline]

Alfoord, May 14, 1663.

Mr. David Milne preached Ps. 50, 15, and the doctrin being censured was approved.

The next meeting is appointed to be at Alfoord, Junii 11, and Mr. David Milne ordained to handle the controversie *De visibilitate Ecclesiae*, and sustain dispute thereon.

Patrick McKommie continued ut supra.

. [discipline]

Mr. Walter Ritchie declared that (in obedience to the former ordinance) he had repaired to Strathdoun, and preached there, likewise did hold Session, and produced a paper containing the names of some delinquents within the parish of Strathdoun.

. [discipline]

No report anent James Gordoun and Janet Innes, the minister of Towy being necessarily absent.

It is reported anent Janet Smith, that she is continuing in her publick profession of repentance.

. [discipline]

It is reported that Mr. John Mair obeyed the former ordinance in repairing to Glenbucket.

The Commissioners above ordained to repair to the Earll of Marre reported, that they had spoken with his Lordship, and that they had found him using all diligence, and that hee would be in readines to present a man to the Church of Strathdoun, how soone he should get any noturietie of ane Ordinarie to whom hee should direct his presentatione; as likewise, the said Commissioners reported that, in reference to the accommodatioun of some parts of that parish of Strathdoun, they had intreated his Lordship that hee would present none to that Church, without first assurance given under the hand of the persoun to be presented, that hee should neither directly nor indirectly oppose or obstruct the accommodatioun of the davach of Glenkindie by vincting them to the parish at Glenbucket (at which they might be commodiously served), and by disjuncting them from the parish of Strathdoun (from the Church wherof they ly at a great distance), and that so much the rather, that the said parish of Strathdoun is a great and weightie charge, in regard of the number of people therein, and the ministrie there may be competently provided without the said lands; and that the parish of Glenbucket is but a small charge, and of a poor provisione; unto which his Lordship willingly condescended. With this report the brethren were well satisfied, and did

very much approve their Commissioners' care and diligent discharge of themselves in that affair.

The Commissioners appointed for the visitation of the School of Alfoord reported that they hade visited the said school, and hade found the master diligently discharging his duty, and the scholars profiting.

. [discipline]

A desire was given in by Mr. Thomas Forbes, minister at Kegge, and Mr. John Mair, minister at Touch, that ther might be a letter directed to the Lords Commissioners for the Plantation and Accommodation of Churches, bearing the grounds wherupon the lands disjointed from the parish of Monymusk, and united to the parishes of Kegge and Touch, were thus accommodated, and that, in regard that the laird of Monymusk was studying to have these lands revincted to the parish of Monymusk (to the great prejudice of the parishes concerned), that their Lordships wold be pleased to forbear to do anything therin till the [torn away] should first tak cognitione of the matter; which desire was judged reasonable, and it was ordained that the Moderator should writt a letter to their Lordships for that effect.

It was ordained that Mr. William Duncanne repair to Strathdoun before the next meeting, and hold Session ther.

Alfoord, June 11, 1663.

Mr. David Milne handled the controversie *De visibilitate Ecclesiae*, and sustained dispute thereon. The brethren, having considered the severall passages of his tryalls did approve his acquittall therein, and did ordain that the moderator should give him a testimonie under his hand, to our Ordinarie, wherupon he might be licentiate to preach the Gospell.

Patrick McKommie is continued ut supra.

. [discipline]

Anent James Gordoune and Janet Innes, the minister of Towy reported, that they had not only not entered to the professione of repentance, but that also they were continuing in their sinne, and travelling through the country in company together. Wherupon it is ordained that the minister of Kildrummie proceed in processe against them, and that it be

intimated from the severall pulpits within our precinct, that none receipt them in company together, under pain of Church censure.

. [discipline]

The moderator reported that, according to the former ordinance, hee had written a letter to the Lords of Commissione for Plantatione and Accommodatione of Churches, in favors of the parishes of Kegge and Touch.

Mr. William Duncanne reported that hee had obeyed the former ordinance in preaching and holding Sessione at Strathdoun.

It is ordained that Mr. William Glasse repair to the Church of Strathdoun, and preach and hold Sessione ther befor the nixt meitting.

A letter was presented from the Lords of his Majestie's Counsell desyring that the names of the papists in the severall parishes might be sent up unto them. Wherupon it is ordained that the severall brethren give in the names of the papists within their parishes that they might be sent up in a roll to their Lordships.

. [discipline]

By reference from the Sessione of Kildrummie, compeered Bessie Adam (who had been undergoing pennance for charming) that she might receive orders for her absolutione, she is remitted back to the said Sessione for that effect.

It is appointed that the nixt meitting bee at Alfoord, July 2, at which meitting (upon the desire of the minister of Alfoord) Mr. William Burnett, Schoolmaster ther, is to enter upon his tryalls, in order to a licence of preaching the gospel. It is ordained that he mak the Exercise and Addition on Romans 14, 1, as his first point of tryall.

(next 3 lines illegible.)

Alfoord, July 2, 1663.

The said day, Mr. William Burnett made the Exercise and Addition on Romans 14, 1, and being censured was approven.

The nixt meitting is appointed to be at Alfoord July 23, and Mr. William Burnett to have a popular sermon Matt. 24, 37, as the nixt part of his tryall.

The Moderator reported that (conforme to the former ordinance) hee had given to Mr. David Milne a testimonie under his hand, of his acquittall of himself in all the passages of his tryalls past befor the meitting.

Patrick McKommie is continued ut supra.

. [discipline]

Mr. Robert Dunbarre gave in a relevant excuse for his absence, which is accepted.

Anent James Gordoune and Janet Innes, the severall brethren reported that they had intimated the Act of the meitting. The minister of Kildrummie reported that he hade publickly admonished the said James and Janet pro 1°, June 14, pro 2°, June 21, pro 3°, June 28. The minister of Towy reported that the said Janet was entered to the publick profession of repentance in the Church of Towy.

. [discipline]

Mr. William Glasse reported that he hade obeyed the former ordinance in preaching and holding Sessione at Strathdoune.

In reference to the former ordinance anent the giving in the papists' names, Mr. William Davidstone gave up from the parish of Auchindoir Francis Gordoune, of Craig, Robert Hood his servant, Mary Ogilvie wife of the said Robert, all already excommunicat for popery. Mr. Robert Cheyne gave up from the parish of Kennethmont Patrick Gordoune of Cults, and Thomas Gordoune of Mostownne, both excommunicat for popery, as likewise Margaret Dunbarre, spouse of the said Thomas Gordoune, Hugh Gordoune of Kirkhill and Elspet Gray, his spouse, declared contumacious befor their Sessione, upon the account of popery. Mr. John Walker gave up from Tillynessel Anna Gordoune, lady of Terpersie, excommunicat for popery; Mr. James Rosse gave up from the parish of Strathdeveraune James McInnes, alias Stewart, excommunicat for popery.

. [discipline]

By reference from the Sessione of Keigge, compeered William Anderson, acknowledging, that, wheras formerly, having been accused of adulterie with Beatrix Douglas, he hade purged himself by his great oath, in presence of the congregacione of Keigge, notwithstanding that he was guiltie of adulterie with the said Beatrix Douglas, he

was therfor now (through a sense of his guiltieness, and of the wrath of God for the same) come to confesse his sense both of perjurie and adulterie, and to submitt himself to the censure of the meitting for the same. The brethren considering that the scandall of his offence had spread itselfe through diverse parishes, ordained that he should undergo pennance, and humble himselfe in turn in the Churches after following, viz: that he should beginne his professione of repentance at Keigge, from thence go to Touch, from Touch to Alfoord, from Alfoord to Tillynessel, from Tillynessel to Forbes, and from Forbes to return to Keigge again.

. [discipline]

Diverse ministers gave in a regrate, that ther was great profanatione of the Lord's day by timbermen travelling and carrying their timber from the Highlands to the low country mercats, befor, after, and in time of divine service. It is recommended to the moderator, to write to the moderator of Kinkardin (within whose precinct many of the said timbermen reside) that course may be taken by the meitting of their Exercise for restraining of such abuse.

Alfoord, July 23, 1663.

Mr. William Burnett preached a popular sermon upon Matthew 24, 37, the doctrine being censured and approven.

Compeered Mr. Robert Irvin, Student of Divinitie, clothed with a letter from the Bishop of Aberdene, directed to the moderator and brethren of the Exercise of Alfoord, bearing that he hade seen two presentationes granted by the Earle of Marre, one granted in favour of the said Mr. Robert Irvin to the Church of Strathdoune, another in favour of Mr. David Milne to the Church of Glenbucket, wherupon the said Mr. Robert and Mr. David were recommended to our meitting of the Exercise, which was therby warranted to proceed to ther tryalls for thes respective imployments. The brethren having considered the said letters, and having received in favors of the said Mr. Robert sufficient testimonialls from the Professors of Divinitie, and the meitting of the Exercise of Aberdene, in the precinct wherof the said Mr. Robert did reside, and finding

themselves therunto warranted, did appoint the said Mr. Robert to have an exercise upon Romans 14, 3, as the first point of his tryalls at Alfoord, August 13, which is appointed to be the day of our nixt meitting. Furthermore the moderator did declare that, in reference to the issue of the above specified commissiones, directed to the Earle of Marre, he hade received from his Lordship a bond, under the hand of the said Mr. Robert, bearing his condescendence to the accommodatiōe of some lands of the parish of Strathdoune, as is above exprest by the report of the commissioners directed to his Lordship, the tenor of which bond after followes:—

“Be it kend to all men by thes presents that wheras it hath pleased the Right Honble. and Noble Lord, John Earle of Marre etc., to present Mr. Robert Irving, Student of Divinitie, to the service of the cure of the Kirk of Invernochty, having considered the vastnes of the said charge, and the discommodiousnes of some parts of that parish, and particularly of the lands of the daauch of Glenkindie, which cannot be sufficiently served by the minister of the said Kirk in regard of the distance therof from the samen, and having advised the same with sōme of the brethren of the Exercise of Alfoord, within the bounds wherof the said parish of Invernochty lyes, and knowing it to be the earnest desire of the brethren of the said Exercise to have the said daauch of Glenkindie, for the more commodious service therof in the Word and Sacraments, adjoyned to the Kirk of Glenbuchet, will ye me therfor to be bound and oblidge, and by thes presents I do faithfully bind and oblidge me, notwithstanding of the former presentatione, or of any letters of collatione and institutione, or of any letters of horning that shall follow therupon, never directly or indirectly to come in the contrarie, or to obstruct any lawfull meannes that are used for disvincting the said lands of the daauch of Glenkindy from the church and parish of Invernochty, and for vincting the same to the church and parish of Glenbuchet, and that upon the first disvinctione of the said lands from the church of Invernochty by any lawfull judicatorie, civill or ecclesiasticall, I do renounce myself of the charge of the said lands, and of all rents, fruits, and emoluments payable to me in the books of the Exercise of Alfoord, or Synod books of Aberdene, or any other books being in force within this kingdome, that such use may be made therof, and such extracts may be made therefrom as shall be found convenient. And to that effect constitut [*blank in original*] *de rata*,
by thes presents written by Mr. Adam Barclay, and subscribed with

my hand at Kincausie, the twelfth day of May, 1663 years, befor thes witnesses, John Irving of Kincausie, and the said Mr. Adam Barclay.

Jn. Irvin, witnes.

Sic subscribitur

A. Barclay, writter, witnes.

Mr. R. IRVING."

Patrick McKommie continued ut supra.

. [discipline]

Mr. James Rosse gave in some relevant excuses for his absence the former dyetts which were admitted.

. [discipline]

It is reported that James Gordoune and Janet Innes had entered, and were continuing in the professione of repentance at Towy.

It is ordained that the names of papists be transmitted to the moderator of Aberdene to be sent up to the Councell.

. [discipline]

Anent William Andersoune, the minister of Keggio reported that he hade refused to obey the ordinance of the meitting. It is ordained that the minister go on in processe against him.

Anent Beatrix Douglas, with whom the forsaid William Andersoune had confessed himself to have fallen in adulterie, the minister of Keggio desired to be advised how to carry in reference to her, finding difficultie how to ground a processe against her, in respect that the said William hade once purged himself by his oath of adulterie with her, and yet hade now again revived the scandall, by confessing himself perjured by his former purgatione, which, it may be presumed, he wold have been loath to have done to fix any guilt upon her, hade ther not been too much truth as to the fact, neither could he be clear how to passe by her satisfactione for taking away the now revived scandall. The matter being ambiguous, as to grounding a legall processe against her, is referred to the Diocesian Synod for advice.

The moderator reported that he hade written to the moderator of Kinkardin, anent the profaners of the Lord's day, by traillers of timber, but had received no returne. It was thought fitt, both with reference to such within the precinct of Kinkardin, and others of that kind from

Abernethie, within the Diocese of Moray, that the matter be remitted to the nixt Diocesian Synod, that a generall course may be taken for the restraining of such.

It is ordained that Mr. Georg Watsone shall repair to the Church of Strathdoune, and preach ther befor nixt meitting, and intimat that the moderator is to hold Sessione ther upon the morrow, who is appointed also to repair thither for that effect.

By reference from the Sessione of Lochell, compeered Georg Mitchell, with his wife Isobell Fyfe, and the said Georg was convicted of scandalous carriage, by frequently abusing and striking his said wife, for which he was seriously admonished to walk more Christianly, and more conjugally towards her, with certificatione that, if he contravene the said admonitione he shall fall into church censure.

It is regrated by diverse of the brethren that many who come within ther parishes at the terms of Whitsunday and Martinmas cannot tymeously obtain testimonialls to bring alongst with them, in consequence of the custome of diverse ministers within the precincts of other Exercises to suffer or cause ther Sessiones exact money for the granting of ther testimonialls. It is thought fitt that the matter be referred to the nixt Diocesian Synod that it may be redressed.

By reference from the Sessione of Kildrummie, compeered Janet Forbes, who hade been delate for the alledged curing of James Gibbone of the epilepsie by charmes and sorcerie. [A part here illegible, refers to one Elspet Thomson. See next minute.]

The said Janet being called, compeered, and being posed anent the same, denyed that she knew the said James to be affected with any disease, or that she hade used any manner of cure towards him. The brethren (taking to consideratione, that the said Janet Forbes hade been, for matters of that nature, this long time famous, and hade lurked under the cunning of her secret convoyances, wherby she studied to elude all censure) thought it convenient (seeing ther was no possibilitie of discovering the said Janet's wickednes, but by the testimonie of those who imployed her, which they knew they wold not obtain, but by passing by any censure against them) to call the forsaid James Gibbone, Wm. Gibbone his father, Agnes Dunbar his mother (who hade been summoned to the meitting as imployers of the said Janet Forbes) that they might bear witnes in the matter; who being admitted by the said Janet did tak the oath, and depouned as after follows:—

Wm. Gibbone depowned, that Janet Forbes said to him that his sounne had a disease called falling sicknes, and that she could cure him, and, to that effect, promised him a belt to wear, and gave him a thing to be ground, and given to his sounne to drink three severall mornings, which she said was the afterbirth of a woman, and that his sounne had received the belt from her.

Agnes Dunbar depowned, that Janet Forbes said that her sounne had a disease which she called the rose, and that her sounne had received for cure therof a black thing like a powder, to be given him three mornings, which she professed was of the matter befor exprest, and a belt which he wore.

James Gibbone himself depowned, that the said Janet said he hade the rose, that she gave him for cure therof something to put among a drink severall mornings, that she asked why he wanted a belt, that she promised to give him one, and afterwards gave him the samen, and desired him to keep it till such a tyme, which he thought was the Bride even, and that she sent her sounne to him, who received it back again.

The said Janet being called in, and hearing the depositiones read to her, confessed she hade given the said James a belt, and that it was within the belt which wold cure him, and it was the asse of a bearne's navell. The brethren, taking the matter to ther consideratione, thought fitt to cause it to be intimated from the severall pulpits the said Janet her guilt, that all hence might look upon her as a charmer and sorceresse, that none might imploy her for any cure under pain of censure, and for what further course should be taken at her, it is referred to the next meitting of the Diocesian Synod.

By reference from the Sessione of Towy, compeered Alexr. Ogilvie, who, by his own confessione, was convict of trelapse in fornicatione, his third fall being with Margret Andersounne, as likewise of a qud-relapse, his fourth fall being with Helen Straquhan in Aberdene. It is ordained that he repair to Aberdene, and report a testimoniall of his satisfactione ther, and afterwards undergo the usuall pennance in Towy.

Alfoord, August 13, 1663.

Mr. Robert Irving exercised on Rom. 13, 3, 4, the doctrin being censured was approven.

The next meitting is appointed to be at Alfoord, Sepr. 3, and it is

appointed that Mr. Robert Irving preach a popular sermon upon John 10, 11, as the next poynt of his tryalls.

Mr. David Milne, having been recommended back by the Bishop to our meeting of the Exercise, was licentiate, and warranted to preach, and it was recommended to him to supply the vacancy of Glenbuchet as frequently as he can, till he be admitted minister there.

Patrick McKommie continued *ut supra*.

It is reported that James Gordoune and Janet Innes had satisfied Towy, and next time ordained to Kildrummie.

The moderator reported, that he had sent the names of papists to the moderator of Aberdene, to be sent by him to the Council.

. [discipline]

Mr. Georg Watson reported preaching at Strathdoune, and the moderator that he had kept Session there. Mr. William Duncaune to repair to Strathdoune, and hold Session.

(Two lines not legible.)

. [discipline]

Alford, September 3, 1663.

Mr. Robert Irving preached a popular sermon on John 10, 11, the doctrine being censured it is approved.

It is ordained that the next meeting be at Alford, Sept. 24, and Mr. David Milne to preach a popular sermon on Matth. 6, 33, as part of his tryall, in order to his admission to the Church of Glenbuchet, and Mr. Robert Irving to handle the controversy *De efficacia gratiae*, October 8.

Patrick McKommie continued *ut supra*.

It is reported that James Gordoune and Janet Innes had entered, and were continuing in the profession of repentance at the Kirk of Kildrummie.

. [discipline]

No report anent William Andersoune, in regard of the minister's absence, who was excused in regard of weakness and infirmities of body.

Mr. William Duncaune reported that he had obeyed the ordinance in holding Session at Strathdoune.

. [discipline]

By reference from the Sessione of Kildrummie, Marjorie Reid (who hade been delate befor the said Sessione for curing of Elspet Thomsoune of the epilepsie by charming and sorcerie) having been summoned, is called, as likewise the said Elspet Thomsoune having been summoned, is called, and neither of them compeering, it is ordained that they be summoned pro 2°.

Alfoord, Sep. 24, 1663.

Mr. David Milne preached a popular sermone upon Matthew 6, 33, the doctrin being censured is approven. The next meitting is appointed to be October 8.

Patrick McKommie ut supra.

It is reported that James Gordoune and Janet Innes are continuing in the professione of repentance.

Mr. John Mair was excused for his absence the former dyet, upon a relevant reasoune.

Margret Innes being called, and not compeering to object against anything in the processe against her, it is ordained that the processe be abstracted, and transmitted to the Bishop, that, by his authoritie, sentence of excommunicatione may be pronounced against her.

It is reported that Wm. Andersoune hade not yet entered to the professione of repentance, but it is thought that he will shortlie enter.

. [discipline]

Marjorie Reid and Elspet Thomsoune having been summoned, were called, the said Marjorie Reid compeered, but, in respect the said Elspet Thomsoune, who hade imployed her, compeered not, the said Marjorie is charged apud acta to compeer the nixt meitting, and it is ordained the said Elspet be summoned therto pro 3°.

By reference from the Sessione of Alfoord, compeered John Andersoune and Elspet Sutherland his wife, who were convict of drunkennes and scandalous carriage therby, on the Lord's day ; the said Elspet having miscarried profanely and lasciviously with one David Leyth, a tinker and vagabond. It is ordained that they satisfie and do pennance in sack-cloath befor the congregatioun of Alfoord, and to that effect are remitted back to the said Sessione. Anent the said David Leyth, it is resolved (in regard he is a vagabond, upon whom a personall summons could not

be fixed) that his name be given up to the nixt Diocesian Synod, that where he may be found, he may be charged to return, and satisfie the discipline of Alfoord.

The minister of Towy gave in a processe led against Allaster Fergus and Janet Cran, upon their convictione for theft, and a litterall summones lawfully execute and indorsed, wherby the said Allaster and Janet were charged to hear and see the said processe visited, and to object if they hade anything in the contrarie ; who being called and not compeering, the processe visited is approven, and ordained to be transmitted to the Bishop to receive his auctoritie for pronouncing the sentence of ex-communicatione against them.

Alfoord, October 8, 1663.

Mr. Robert Irving handled the controversie *De efficacia gratiae*, and was therin approven.

Patrick McKommie is continued ut supra.

It is reported anent James Gordoune and Janet Innes, that they are continuing in the professione of repentance ; that Gilbert Touch hade for some days intermitted the publick professione of repentance, and it is expected that he will shortly appear befor their Sessione to give account therof.

Anent William Andersoune ut supra.

It is reported that Alexr. Ogilvie had entered to give satisfactiōe to the discipline of Touch, and had petitioned that he might have libertie to discontinue his publick satisfactiōe for some space, that he might repair to Keyth, for reporting a testimoniall thence, that, after he hade fully satisfied, there might be no let to his absolutione, which petitione was granted.

. [discipline]

The said day, Marjorie Reid and Elspet Thomsoune being called, compeered, and the said Elspet being convict by her own confessione that she hade imployed the said Marjorie for her cure, was posed what kind of cure the said Marjorie had used towards her, and declared that the said Marjorie, sitting upon her knees, hade caused her sitt down upon her knees forgainst her, and speaking words unintelligible by her, save that

William Douglas Professor of Divinitie, Mr. Alexander Midletoune, Mr. John Menzies, Mr. George Burnet, Mr. Andrew Skene, Mr. Adame Barclay, Mr. George Gardyne, Mr. James Gordoune, Mr. William Scroggie, Mr. William Stevinsone, Mr. William Gray, Mr. Arthure Ros, Mr. James Mure, Mr. Gilbert Andersone, Mr. William Seattoune, Mr. Alexander Ros, Mr. William Gordone.¹

Sess. 2^o eodem die post meridiem.

3. After prayer had by the Lord Bishope, the haill Actis of the last preceeding Synod wer red and the practise therof recommended to all the ministers of this Diocie within ther severall precincts.

4. It is ordered that a day of solemne thanksgiving be observed in the congregationes of this Diocie upon the fift day of November, for that great and merciefull delyverance of King James the sixt of blessed memorie, and the royall familie, hatched and contrived against them, and by the great mercie of God discovered.

5. (Visitors appointed for the Presbytery Books.)

Sess. 3^o ante meridiem 28 Octr. 1663—Wednesday.

6. It is inacted and ordered that none be recommended for collatione, ordinatione, or licences, but men of known integritie, loyall principles, blamles conversatione, and weell disposed towardis the government of Church and State.

7. It is inacted and ordered that those licenced, or to be licenced to preach shall be requyred to subscrivve the promise to canonicall obedience.

8. It is inacted that evrie minister shall labor to perswade the people to uniformitie and canonicall obedience, and in caice they shall not tak paines herein, they shall be represented to the Lord Bishope, that he may proceed against them.

9. It is inacted that all ministeris as aither have, or not subscribed the declaratione for canonicall obedience, and who shall be found seduceing aither his awin people, or people under the charge of other ministeris, by laboring to infuse in them such principles as ar contrarie to the due obedience of the canones of the Synode, especiallie to the canon relating to the gesture in publick worships, shall be proceeded against as ane contemner of the canones of the Synode.

¹ Note 11.

10. The said day it is declared the judgement of the Bishope and Synode that the moderator of the Exercise of Turreffe shall requyre legallie, under hand of instrument, Mr. Nathaniell Marteine to delyver the old Presbetrie Buik of Deir, and in caice he shall not doe the same, that with all conveniencie report be made to the Bishope by the moderator of Turreffe to proceed against him as he shall be advysed, and that it be reported to the Privie Councill.^a

Sess. 4^o. eodem die ante meridiem.

11. It is ordered that such as have not been put to it to subscribe the professione of Canonically obedience shall be requyred by the severall Moderators to subscribe the same *primo quoque tempore*, and in caice they doe not, to be processed, and the processe to be represented to the Bishope befor any censure shall pass against them or any of them.

12. It is recommended by the Bishope to the haille bretherine of the Synode, that they buy from John Forbes, Stationer, the queries, replyis, and duplyis of the Doctoris of Aberdene, and Professors of Divinitie ther, at the pryce of fyteene shillingis Scottis money the peece, as also it is thought fitt that the declinator of the Bishops at the pretended Assemblie in Glasgow be printed and bought by the haille bretherine of the Synode.^a

13. It is ordained that, upon a delatione given in against Mr. William Rires, minister of Lonmey, upon a flieing report of diveris scandallis relating to him, that the following bretherine viz. (names given) shall meit the first Wednesday of Marche nixt to come 1664 yearis (fyve wherof being a quorum) with continuacione of dayis, at the said Kirk wher the said Mr. William is to preach, and the said Mr. William Scroggie, minister at Rathven is to moderate, to try and cognosce upon all scandallis relating to his conversacione and discharge of his ministeriall functione; as also his sufficiencie in the samen. And it is heerby provyded that, if a lybeller present a lybell tymouslie to the moderator of the said meiting, the said lybell shal be sent along to the said Mr. William Rires fourteine dayis befor the meiting, wherby he may be the better prepared to answer to the said lybell, and that the said moderator issue furth sumondses tymouslie to all the witnesses to be contained in the said lybell, for ther appearances befor the said meiting; but in caice ther be no lybell

^a Note 12.

^a Note 13.

presented as said is, that the saidis bretherine shall conveene with the Exercise of Deir, and try all the grounds they can find concerning the fama clamosa, and report therof to be made to the Bishope.¹

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Sess. 5°. 29 Octr. 1663 Ante meridiem—Thursday.

14. It is ordained that all papistis recusantis who have been borne and baptized within our Church after meanis used for reclaiming them, and they still continue obstinat and contumaceous be processed according to the order of the Church.

15. It is ordained that, in respect some gentlemen and persones of qualitie have sent ther childrene beyond seais to be educated in popishe Universities, as also that little care is takin at home for bringing up of such childrene in the knowledge of the truthe by ther parentis, tutors, and overseeris, that a letter be directed to his grace the Lord Bishope of Sanct Andrewis, to the end his grace would be pleased to interpose himselffe with His Majestie, that an effectuall restraint may be put on this spreading leprosie of poperie, and that a solide way may be takin for training up the forsaid childrene in the Protestant religione, especiallie the young noble Lord the Marques of Huntlie, and that the childrene alreddie sent abroad be reduced.

16. It is ordained that all quakeris and other sectaries, and manteaneris of erroneous principles, and deserteris of ordinances (after meanis used to reclaim them), shall be proceeded against with the censuris of the Church.²

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18. It is ordained, in regard to a reference made by the Presbetrie of Alford to the Synode, anent Beatrix Douglas, that the scandall of her supposed adulterie with Williame Andersone be tryed by the Sessione of Keg and the Exercise of Alford, and evident grounds being found for the scandall, that the censure of the Church be execute against her accordinglie.

19. It is inacted that evrie minister goe exactlie about familie exercise in having morning and evening prayeris, together with reading some parcellis of Holy Scripture, and that they shall stirr up and exhort the people

¹ Note 14.

² Note 15.

to goe about such dueties, and evrie Lordis day the families, and that, at the visitatione of families v they shall punctuallie and exactlie inquyre whither has been practized among theme, and if they shallies these dueties have not beene performed, they are requyred to goe about the performance of the same.

20. It is enacted that the Lordis day be exact attend the hearing and reading of the Word be depairt from the Churche befor the pronouncin visitors be appoynted by the minister, throw parochin, for visiting taverns and ailhouses, drinking, nor that the people continue tiplir with all diligence, they repair to ther awin severall familie dueties, sutable to the holyn be no bargaining, buying, selling, feeling of s effcaris gone about on the Lordis day.

21. It is enacted that all the moder accompt of the vackancies of churches Bishope, since the year 1658, and that b nixt, and what is taken up of vakand sti generall, or any of his deputies.

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23. It is ordained that these be the Clerk viz.: for edict and collatione fyve ordinatione fyve shillingis sterline; an fyve shillingis sterline; licences halff; twa shillingis sterline.

24. It is enacted that the present within this Diocie shall persue for t ment relating to the freeing of the and grasses, betwixt this and Oct- incumbents at unprovdyed Chur provyding ther Churches with a tyme forsaid, and that all intran after ther entrie.

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26. It is ordained that the moderator of the Exercise of Fordyce, with two of the bretherene, and the moderator of the Exercise of Alford, with one of the bretherene of that Exercise, shall perambulat the landis of Strathdoveraine, and to represent the commodiousnes of disjoyning the said landis from the parochin of Morthlick, and joyning them to the parochin of Cabrache, and that the dyet for the perambulatione shall be last Tuysday of Marche nixt.

27. It is inacted that notice be taken of such as travell on the Lordis day, and the minister in whose parochines he leive be acquainted therewith, and censure them according to the qualitie of the offence.

28. It being represented that ther is ane grosse abuiss committed by guseris, especiallie at Yooletyme, and therby, it is ordained that evrie minister in his awin parochin tak notice of them, and with advyse of the bretherine of the Exercise, inflict such censure on them as the qualitie of the offence shall deserve.¹

29. It is ordained that the names of fugitives from the discipline of the Church be delyvered to the Clerk of the Synod, and that ther names be insert in the referris of the severall bretherine of the Exercises, and be intimat from the severall pulpitis.

Sess. 6^o. eodem die post merediem.

30. It is ordained that the bretherine of the respective Presbetries of Alford and Kinkardyne, or suche of them as the respective moderators therof shall mutuallie agree upon, appoynt ane dyet for perambulating suche boundis within both, or ather of the said Exercises, as neids to be looked on for the better accommodatiōne and good of soules within both or ather of the precinctis therof, and shall represent ane accompt therof to the nixt Synode.

31. It is ordered that all personis titularis of teyndis shall, with all convenient diligence, persue for the possessione of the teyndis legallie belonging to the respective churches that ar personages within this Diocie.²

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34. It is ordained that penalties and peinnall fynes be insert in the Sessione buikis as formerlie.

35. Anent frequent absentis from Presbyteriall meetingis, it is ordered

¹ Note 16.

² Note 17.

that the bretherine of the Exercises shall call them to ane accompt for ther absence, and impose a piennall mulct upon them, and if they shall continue carles to frequent meitingis to proceed to further censure, according to the absentis delinquencie, and ther discretione.

36. The report of the book of the Exercise of Aberdene being given in by the visitors is found culpable in the proceedings with Mr. Williame Mitchell, in not exacting from him satisfactiōe as to his submissione to the present civile and ecclesiastick government.

37. It is ordained that wheras, by the visitors of the book of Aberdene, a report was made of the laird of Cragivarr his dispossession of Mr. George Meldrum, minister at Fintrey, of a great pairt of his gleib and landis belonging duellie to the Churche, that the said Mr. George shall give in full informatiōe to the Bishop, whilk his lordship is to present with all conveniencie to the commissiōe for the plantatiōe of Kirkis, wherby the said Churche may be repossessed to what formerlie did duellie belong therto.

39. Wheras ther was a reference made by the Exercise of Alford to the Bishope and bretherine of this Synode, anent Janet Forbes and Marjorie Reid, charmeris, it is ordered that the said persones, and all otheris guyltie of suche crymes, shall satisfie in sackcloath and bare-footed, untill the scandall be removed.

42. It is ordained that the bretherine of the Exercise of Deir shall labor to supplie the vaikancies in the Presbetrie of Deir viz.: Peterhead, Fraserburghe, Aberdoure, Pitsligo, and that they shall not imploy any person or persones presented by my Lord of Pitsligo or Lairds of Philorth to two of the said Kirkis viz.: Aberdoure and Pitsligo, until the Bishope be acquainted therwith.¹

Sessio 7^a. 30 Octr. 1663 Ante meridiem—Fredday.

43. It is ordained that suche as have not subscriyved the declaratiōe of Canonick obedience viz.: within the Exercise of Aberdene, Mr. John Mercer, minister at Kynellar; Mr. Alexander Leask, minister at Marieculter; Mr. Williame Cheyne, minister at Dyce; Mr. Thomas Ros, minister at Aboyne within the Exercise of Kinkardyne, shall be presentlie

¹ Note 18.

requyred to subscribe the declaratione, having hade formerlie sufficient tyme for informatione and cleering any doubtis ; wherupone they being called, compeared only the said Williame Cheyne, and Mr. Thomas Ros, and desyred a litle more tyme, whilk being indulged to them and a quarter of a year being allowed to them for ther further informatione, it is inacted that the said tyme being expyred after three severall admonitiones given to them by the moderators of ther several Exercises, they shall be declared contumacious, and ther names sent to the Bishope, and the lyke indulgence and tyme is granted to the absentis.

44. It is inacted that the severall moderators of the severall Exercises inquire *de novo* of the brethren, what obedience is given to the canons of the former Synod, and that they mak their report of their dilligence to their respective Moderators.

45. It is ordered that no young men shall be recommended by the moderators of the severall Exercises to the Bishope for licence to preach, but such as, amongst other qualificationes, have subscribed the declaratione of Canonically obedience, and that such as are now preaching, and have not subscribed the forsaid declaratione, neither have yet given obedience to the Act of the former Synod, so far as they are concerned, shall be requyred by the severall moderators, with all convenience, to subscribe the forsaid declaratione, and to give obedience as said is, and if within a moneth after they are requyred and conferred with by the moderators, or any other who shall be deputed for that effect, that report be made to the Bishope, that his Lordship may exercise his authority by silencing them if he shall think fitt.

46. It is ordained that evrie minister shall have a care that none shall preach in the pulpits of the severall precincts, but such as are licenced, approven, and allowed by the Bishope, and if any shall be imployed to preach in any place within this Diocie, without consent of the minister in the place, then, and in that case, the minister shall enter a protestatione against it, whilk protestatione, under instrument, shall be insert in the Presbytrie book.

47. It is ordered by the Bishope, in his absence out of the kingdom, that the moderators shall licentiate such men to preach, as shall be found qualefied, and well affected towards the present government, which they are to evidence by subscribing the declaratione of Canonically obedience and oath of allegiance,

48. It is ordained that, if any scandalous reporte pass in the country, upon any of the ministers within this Diocie, that, in that case, the moderators and brethren of the severall Exercises shall be dilligent in trying if ther be any ground for the said scandall, and if any shall be found, after the brethren have questioned him concerning the said scandall and ground of the sammen, if ther be any probable grounds for moving the said scandall, the moderators and brethren of the Exercises shall judiciallic try the ground of the sammen, and make reporte to the Bishope.

49. The Synod taking it to consideratione how necessarie and laudable it is that ministers, masters of Schooles and Universities, and Students of Divinitie be grave in their apperall, it is herby ordained that they use apperall beseeeming their degrees, and abstaine from all lyght and new fangled garments in colour or fashion, no wayes beseeeming the gravitie of their persounes and paces, and in particular that they have not powdered or long hair, varietie or multitude of ribbons, varietie in their linnens, and that the moderators of the severall Exercises take notice of the forsaid exorbitances, and make report to the next Synod.

50. It is ordained that, if any deposed ministers shall speak against the present government, or exercise any pairte of the ministeriall functione, especiallie by lecturing or catechising in families, wherby they may corrupt by dangerous principles, and weaken the hands of the present incumbent, after sufficient tryall therof shall be made, reporte shall be made to the Lord Bishope, and they summoned to appear befor him.

51. It is ordained that all moderators of the several Exercises be continued as formerlie.

Sic Subbr.

Mr. GEO. MYLN, Clerk.

Fugitives exhibited to the Clerk by the brethren of the Exercise of Alfoord, wherof as followes, &c.

(Page 20 of Alford Record is blank.)

At Aberdein October 30, 1663.

The moderator and brethren of the Exercise of Alfoord did meitt, and appointed their next meitting to be at Alfoord December 2, 1663, and no exercise to be in regard of the shortness of the day.

Alfoord December 2, 1663.

It is appointed that the next meeting be at Alfoord January 6, and Mr. Wm. Burnett is ordained to handle the controversie "*De Iconolatria*" as the third point of his tryall, in reference to licentiating him to preach.

It is ordained that the minister of Auchindoir cause summe Patrick McKommie to the next meeting of the Exercise, to hear and see if he had anything to object against the processe led against him.

Anent James Gordoune, the minister of Kildrummie reported that the said James, conforme to the ordinance, had satisfied in the severall churches in which he was appointed to satisfie, and had reported to him the severall ministers' testimonies theranent, and lykwise that he had satisfied the discipline of the church of Kildrummie, and was thence referred to this meeting to receive order for his absolutione, wherupon, after his humble appeerance, the brethren did referr him back to be absolved by the minister of Kildrummie befor the congregatione.

It is reported anent Janet Innes, that shee having desisted from the professione of repentance, the minister of Kildrummie had continued the processe against her, and had prayed for her pro 1^o. Nov. 22.

No report anent William Andersoune.

. [discipline]

It is ordained that the minister of Kildrummie cause charge Marjorie Reid to the next meeting to receive her sentence conforme to the forsaid referre, as lykwise that he sumonne Elspet Thomsoune to compeer to the next meeting to receive her sentence.

At Alfoord, January 6, 1664.

Mr. Wm. Burnett handled the controversie *De Iconolatria*, and was therein approved.

The next meeting is ordained to be held at Alfoord Feby 3, and the said Mr. William is ordained to maintain dispute on the forsaid controversie, and to undergo his questionarie tryall.

It is reported that the minister of Auchindoir had not yet summoned Patrick McKommie to this meeting, wherupon hee is ordained to sumonne him to the next meeting.

It is reported that James Gordoune was absolved at Kildrummie December 6; and by the minister of Kildrummie that hee had publickly prayed for Janet Innes pro 2°. December 20, pro 3°. Jany 3^d.

By reference from the Sessione of Alfoord compeered John Andersoune and Elspet Sutherland to receive order for their absolutione and are remitted back to their own minister for that effect.

. [discipline]

The minister of Kildrummie reported that Marjorie Reid was summoned to this dyet, as likewise Elspet Thomsoune, who being called, not compeering, it is ordered they be summoned pro 2°.

Alfoord Feby 3, 1664.

Mr. Wm. Burnett sustained dispute, and did undergo his questionarie tryall, and having been approven in all the points of his tryalls, in regard of the Bishop his absence out of the Kingdome, conforme to the Act of the Synod, the brethren did licentiat the said Mr. Wm. to preach the gospell.

The next meitting is appointed to be held at the Kirk of Kennethmont, for the trying of a fragrant scandall which was fleeing abroad upon Mr. Robt. Cheyne, minister their, that hee should have caused lead his cornes in Octr. last, upon the Lord's day in the evening. The minister himself is appointed to intimate the meitting for that purpose to bee upon the second day of March, and the said intimatione is to bee made from the pulpit, the Lord's day come eight dayes before; and the officer of the Presbitrie is ordained to summon all the members of the Sessione, all the minister's domesticks, the inhabitants of Syde, mill of Syde, Cragtounne, Pooll, and Kirkhill, who were alledged to be actors in the said busienesses, or at least witnesses therof; and Mr. Robert Dunbarre is to preach at the said dyet, and no other discipline is to be exercised that day.

None from the minister of Auchindeor compeered with any report anent Patrick McCommie.

The minister of Kildrummie reported that Janet Innes hade appeared befor their Sessione, and hade offered herself to enter again to her repentance.

The minister of Alfoord reported that, upon some consideratione, he hade not yet absolved John Andersoune and Elspet Sutherland.

[discipline]

Compeered Marjorie Reid, who is ordained to repair to the Church of Kildrummie, and satisfie ther in sackcloath and barefooted, conforme to the Act of Assemblie theranent.

The minister reported that Elspet Thomsoune was summoned to this dyet, who being called and not compeering, it is ordained that she be summoned pro 3°.

The said day, the referres from the Diocesian Synod were read and recommended.

In reference to the Act of the Synod anent Beatrix Douglas, it is recommended to the minister of Kegge to mak dilligent search and tryall into the scandalous carriage of the said Beatrix with William Andersoune, and to search what presumptions he can find out of her adulterie with him, and how soon he can find out any probable grounds therof, or any matter of scandall that can be made out against her, that he mak report therof to the meitting of the Exercise.

Kinethmont March 2, 1664.

The said day, Mr. Robert Dunbarre preached on 1 Tim. 4, 6.

A literall summones, lawfully execute and indorsed, was given in against the persounes following viz : James Cowttis in Kirkhill, John Cowttis ther, John Wright Earlsfield, Georg Rosse ther, James Andersoune ther, James Robertson in Syde, James Reidfurd in (blank), John Gordoune in Kirkhill, William Layng in (blank), Alexander Garioch in Kirkhill, as actors and witnesses against the minister, in the matter of the scandall of the breach of Sabbath mentioned in former minute, and alledged to have been made by the said minister of Kinethmont and his familie. The forsaid persounes being called compeered. Compeered also severall of the elders of the Sessione. Seriouise consideratione being hade if ther could be any other found that could give clearnes or notice in the said busieness, it was found that, if any clearnes was to be made therin, it was to be made out by the forsaid persounes, and that therefore others were not summoned, as dwelling at such a distance that they

could neither be privie to, nor witnesses of anything in the forsaid scandall.

Mr. Robert Cheyne the minister being called, compeered, of whom it is enquired if he hade ought to except against the forsaid persouns, why they might not bear witnes in the matter alledged against him. He declared he could except nothing against any of them. Wherupon they are solemnly sworne, and under oath did depone as followes viz :—

James Cowttis deponed, that when they came their minister forbade them to lead, and said he hade rather corne should go with the water, and that he went away from them, but that they lead the cornes, and that he did the same upon the call of the minister's wife, and that it was the night following.

John Cowttis deponed that he came ther, but that the minister did not imploy him, and that he saw not the minister that night.

James Wright deponed that he was not ther himselfe, but that the minister's wife desired help from him for leading of the cornes, and that he hade sent a servant and a horse.

Georg Rosse deponed that he was not imployed by the minister, neither was he ther himselfe, but that, upon a desire from the minister's wife, he hade sent his soun, a young boy, with a horse.

James Andersoune deponed that he was not at home himselfe, but that by a call from the minister's wife, he hade ther a child with a horse, and that he had no call from the minister.

James Robertsoune *nihil probat*, James Reidfurd *nihil probat*.

John Gordoune deponed that he saw the horse leading, but that the sky was sett.

William Layng deponed that he heard them leading, but being dark he saw them not.

Alexander Garioch deponed that he saw them not, but that the minister's wife had come to him seeking the lend of a pair of currecks.

It being enquired who was the bigger of the cornes, it was found to be Thomas Spence, the minister's servant, wherupon it was inquired of the minister, whither he woold admitt the said Thomas as a witness, who declared he would not reject him nor any. The said Thomas being solemnly sworne, depouned that he bigged the cornes, but not imployed by the minister, but without his knowledge.

The brethren having considered the whole depositiones, found the

minister directly under no guiltieness of the scandall, but only faultie in that hee had too little exercised his authoritie towards those of his own familie, either in restraining or censuring such scandalous carriage, wherfor they did gravely admonish him to rule well his own house, as he wold wish to declare himselfe fit to rule in the house of God; and that, considering that he lived in the midst of enemies, he wold studie to bee both himselfe and his familie spotles, and to tak heed to himselfe and to the flock &c.

The minister's wife being called, and it being laid to her charge what had been depouned anent her by the forsaide witnesses, she is by her own confessione likewise convict of the guiltieness of imploying the people to lead their cornes upon the Lord's day in the evening, and humbly acknowledged her offence therin. It is ordained that she mak publick professione of repentance for the same upon a Lord's day befor the pulpit, upon a seat put their for that effect; and Mr. Georg Garden is ordained to preach and receive her to repentance, and upon her humble professione to absolve her; and, by a publick declaratione of the brethren's care and diligence of searching into the said busieness, should purge off the scandall therof, which was lying upon the said Mr. Robt. Cheyne minister, and that this bee done some Lord's day befor our nixt meitting.

It is found that some others within the parish of Kinethmont are lying under a scandall of the lyk guiltienes of leading their cornes upon the Lord's day, beside those that have concurred to lead the minister his corne, wherfor the brethren do recommend to the minister and Sessione, to go about the tryall of their guiltienes, and the measure therof, and that, after they have judicially convicted both those that have lead cornes to themselves, and those who have concurred in the leading of the minister's corne, report should be made to the meitting of the Exercise, that course might be taken for censuring them.

The brethren hearing it reported that the fabrick of the church of Auchindoir was ruined, and receiving no reports from the minister, Mr. Wm. Davidsoune of the exercise of his discipline, and considering that the said Mr. Wm., in regard of his age and inabilitie, was unable to repair to our meitting, did commission Mr. Robert Dunbarre and Mr. John Walker to go to the said Mr. Wm. and seriously to recommend unto him that he wold diligently go about the repairing of the fabrick of the

Church, and that they should studie to learne of him that discipline were exercised within his parish, and mak report therof to the next meitting.

It is appointed that the next meitting bee at Alfoord March 30, and no exercise to bee the said day in regard the multiplicite of affairs will tak up the day.

Alfoord March 30, 1664.

The next meitting is appointed to be at Alfoord May 4, 1664, and Mr. Adam Barclay, Moderator, ordained to exercise on the ordinarie matter.

The executione of a sumons was given in against Patrick McKommie, and it being found therby that the said Patrick was not sumoned to this day, but that the day hade been mistaken by him who hade charged him, and gave in the executione, therfor, it is ordained that hee be sumoned *de novo*.

It is reported that Janet Innes hade satisfied at Kildrummie and Cabbrach, and is now to bee transferred to Auchindoor to mak publick professione of repentance their.

It is reported that the minister of Kegge is going on in processe against Wm. Andersoune, and that he was publickly admonished pro 1^o. March 13.

. [discipline]

John Andersoune and Elspet Sutherland were absolved Febry penultimo.

It is reported that Marjorie Reid is entered and continuing in the publick professione of repentance.

Compeered Elspet Thomsoune, who was ordained to repair back to her own Church of Kildrummie, and their mak her publick professione of repentance in sackcloath and barefooted.

It is reported anent Beatrix Douglas, that nothing hade been found that cold yet bee made out against her.

Mr. Georg Garden reported that he hade repaired to the Church of Kinethmont March 13, and discharged in all points the ordinance of the meitting of the Exercise, and that the minister's wife compeered, and was absolved.

The minister of Kinethmont reported that hee hade called befor the Sessione all alledged guiltie within his parish of leading of cornes upon the

Lord's day, and that they hade offered to declare upon oath that they hade load none till after the sky setting. It is ordained that hee tak not their own oath, but that hee examine witnesses against them, and mak report.

Mr. Robt. Dunbarre and Mr. John Walker reported that they hade gone to Mr. Wm. Davidsoune, and that they hade found that hee was using diligence for repairing of the fabrick of the church, and that hee hade no matters of discipline, wherin the Presbitrie was concerned to interpone their autoritie.

. . . . *Discipline*—to appear barefooted and in sackcloth.

In regard that some heritors refused to mak payment for their burialls within the Churches in some parishes within the precinct of our meitting, alledging that it was no reason that they who upheld the edifice should pay for their burialls. It is referred to the nixt Diocesian Synod to bee advised whither the heritors shal be lyable theirot or not.

Alfoord May 4, 1664.

Mr. Adam Barclay, Moderator, exercised Rom. 14, 5, 6. The doctrine being censured was approven.

The nixt meitting is appointed to be at Alfoord June 1, and Mr. Robert Cheyne ordained to exercise on the ordinarie matter, and Mr. James Rosse to adde.

A literall sumons, legally execute was given in against Patrick McKommie, wherby hee was cited to appear befor the meitting of the Exercise, and their to give in (if hee hade) any objectione against the deductione of the processe lead against him. The said Patrick is called, but compeered not, wherupon it is ordained that the processe be extracted, and transmitted to the Bishope that the sentence of excommunicatione may pass against him.

By reference from the Sessione of Kildrumie, compeered Janet Innes (having satisfied the severall Churches according to the appointment) to receive order for her absolutione, she is remitted back to the Kirk of Kildrumie for that effect.

. [discipline]

It is reported anent Wm. Andersoune, that the minister of Kegge hade publickly admonished him pro 2°. Apryll 24.

It is reported anent Marjorie Reid, that she is continuing in the publick professione of repentance.

By reference from the Sessione of Kildrumie, compeered Elspet Thomsoune to receive order for her absolutione, and is remitted back to the Kirk of Kildrumie for that effect.

Nothing as yet found against Beatrix Douglas.

Anent the breakers of Sabbath by leading of cornes in the parish of Kinethmont, the minister not being fully rype to give a perfect account of that busieness, hee is exhorted to go seriously and diligently about the samen.

[discipline]

The said day, Mr. Adam Barclay did deliver in presence of the brethren to Mr. Walter Ritchie, minister of Forbes, a contract that hade past betwixt the Master of Forbes and the said Mr. Walter, and hade hitherto lyen among the said Mr. Walter his father's writts, the tenor of which contract is for a certain provision of the minister of Forbes and his successors, and required the said Mr. Walter to have the same foorth-coming for the use of the Church of Forbes.

Alfoord June 1st, 1664.

Mr. Robert Cheyne exercised, and Mr. James Rosse added Rom. 14, 7-8. The doctrine being censured was approven.

The nixt meitting is appointed to be held at Alfoord July 6th, and Mr. James Rosse to exercise, and Mr. David Milne to adde.

The minister of Kildrumie reported that Janet Innes was absolved May 8th.

Wm. Andersoune was admonished publickly pro 3° May 29th.

Anent Marjorie Reid that she continues in the professione of repentance.

Elspet Thomsoune was absolved May 6th.

Nothing as yet found that can be made out against Beatrix Douglas.

[discipline]

The minister of Kinethmont reported that, having examined such

witnesses as he could find against those who have lead their cornes upon the Lord's day, the depositiones of the witnesses hade made out nothing against them, but what formerly they themselves hade confessed. It is ordained that he mak search for some other witnesses as yet, wherof ther be some in the parish of Clatt, who (it is reported) can testifie more.

. [discipline]

The minister of Kildrumie reported that hee hade written to the minister of Kintor anent James Gordon, and hade as yet received no answer.

. [discipline]

By reference from the Sessione of Kinethmont, it is represented to the meitting of the brethren that Hugh Gordoune of Kirkhill, Elspet Hay his spouse, Margret Dunbar spouse to Thomas Gordoune of Mostown, James Pirrie servant to Patrick Gordoune of Cults, hade been declared befor the Sessione of Kinethmont (upon three several sumouns issued against them to compeer and answer for their dishaunting of the ordinances, and apostacie to Poperie, and upon their not appearance) contumacious, wherupon hee hade issued out sumons against them to appear this day befor the meitting of the brethren, and gave in a litterall sumons lawfully execute and endorsed against them. The saids Hugh, Elspet, Margret, and James being called, and not compeering, it is ordained they bee sumoned pro 2°.

By reference from the Sessione of Kegge, it is represented to the meitting of the Exercise that Mr. John Gordoune in Pittendreich hade dishaunted the ordinances, and hade apostatised to Popery, wherupon hee hade three severall tymes been sumoned to appear befor the said Sessione, and not compeering, was declared contumax, as likewise for not appearing befor the forsaid Sessione to answer for twofold fornicatione, for the one wherof hee hade been under processe immediately befor his apostacie, and the other was comitted since. Having, as said is, being declared contumax upon the first grounds, hee was now sumoned to answer befor this meitting, and a litterall sumons lawfully execute and endorsed was given in against him. The said Mr. John being called, not compeering, it is ordained that hee bee sumoned pro 2°.

Alfoord, July 6, 1664.

Mr. James Rosse exercised Rom. 14, 9, and Mr. David Milne added. The doctrine was approven.

The nixt meitting is appointed to be at Alfoord July 27, and Mr. David Milne is appointed to exercise.

The minister of Alfoord reported that Gilbert Touch was absolved July 3.

Compeered Wm. Andersoune professing that his lying out from the professione of repentance hade proceeded from fear of being taken notice off and seized upon by thos who were searching after adulterers. The brethren taking the same as a forged excuse, in regard that he hade lyen out from his repentance befor there was any ground of such fear, declared unto him that, unlesse he wold enter to the publick professione of repentance, the processe wold still go on against him till it should come to a close.

By referance from the Session of Kildrumie compeered Marjorie Reid to receive order for her absolutione. The brethren finding that she was not yet come to such a sense of her guiltieness as to mak ane ingenuous confessione of her sinne, they remitt her back to continue in the publick profession of repentance.

Concerning Beatrix Douglas, it is recommended to the minister of Kegge (that wheras yet sufficient ground could not bee found against her to make out any guilt) to look out the Register for what presumptiones the delatione hade made, to see if he might thence gather anything to help him to a further procedure in that busieness.

The minister of Kinethmont reported anent his Sabbath corne leaders, hee had not as yet gotten any of them to attend befor him, he is required to use more diligence therin, and to mak report the nixt meitting.

[discipline]

A literall sumons, lawfully execute and endorsed, was given in against Hugh Gordoune and Elspet Hay his spouse, Margret Dunbar and James Peirie, who being called, and not compeering, it is ordained they bee sumoned pro 3°.

A literall sumons, lawfully execute and endorsed, was given in against Mr. John Gordoune, who being called, not compeiring, it is ordained hee bee sumoned pro 3°.

By reference from the Sessione of Strathdoune, it is represented that their hade been a greivous outbreaking into some fearfull scandall of profanatione of the Lord's day by some gentlemen of that parish, as first by Arthur Andersoune of Kandacraig, Robert Andersoune his brother germane, and Donald McKallaster, the said Robert's brother-in-law, who, on the Lord's day, in the afternoon, at ane ailhouse, hade fallen into a strugle, and hade violently pursued one another with drawen swords, and the effusione of their bloods. As lykwise, upon another Lord's day, by the said Donald McKallaster, John Forbes of Ledmakay, and Wm. Forbes of New, who imediately after divine service was pursued by the said Donald McKallaster, and John Forbes assisted with Robert Andersoune foresaid, befor the Kirkyard styll, where ingadging one another with swords and pistolls, diverse present were imbarcked into the busieness, either as parties, or ridders, wherof the issue was much effusione of blood and mutilatione of diverse persons, which the Brethren of the Exercise taking to their consideratione, finding it to be a matter so exceedingly scandalous, and the guilt therof so haynous, as if not severely punished might prove such a bad preparative in that congregatiōe, as that therby a door would be opened to others their (whose humors sufficiently prompt them to break out into the lyk wickedness) to trace the same steps upon any the least hope of impunitie, or a light censure, wherby it shall come to passe that God shall bee highly dishonored, the auctoritie of the ministrie mightily their weakned, and discipline rendered contemptible; And finding it above them to inflict a censure suitable to such guiltienes, which wold not rather be contemned than undergone by such persons, thought it expedient to referre the wholl matter to the nixt Diocesian Synod, that from the Bishop and Synod it might be represented to the High Commissione to be tryed by the Lords therof, that the persons concerned might every one be punished according to the measure of their guiltines, and course might be taken for restraining both thes and all others in that congregatiōe (who might be emboldened by their example) from all such scandalous and haynous outbreakings for the future.

[discipline]

The minister of Clatt, by reference from their Sessione, represented that John Barclay hade been judicially convict befor them of residing

within the parish without reporting of a testimonie from the parish where he hade formerly been, beeing severall tymes required therto ; as lykwise of theft upon the Lord's day in tyme of divine service, as lykwise of fornicatione with Barbara Davidsoune, and that hee was sumoned to appear befor this meitting to be censured for the said guiltienes. Being called, not compeiring, it is ordained that hee bee sumoned pro 2^o.

[discipline]

At Alfoord July 27, 1664.

No doctrine by reason of the multiplicitie of affairs in hand, and the speaker formerly appointed is ordained to have the doctrine at the nixt meitting, which is appointed to be at Alfoord, August 24.

It is reported that Wm. Andersoune hade entered and was going on in the publick professione of repentance.

It is reported that Marjorie Reid is continuing in the public professione of repentance.

It is reported that the minister of Kegge is searching what he could find out against Beatrix Douglas, and how soone hee should find out anything that could bee probably made out, hee should acquaint the meitting of the Exercise therewith.

The minister of Kinethmont reported that Arthur Dalgarne, in the parish of Clatt, had appeared and deponed anent those that had profaned the Sabbath by leading of cornes, that he hade only heard by report from the others that they hade lead befor the sun sett.

The minister of Clatt is ordained to cause sumon James Smith, with his two servants and wife, to appear befor the Session of Kinethmont, to bear witness in the said busienes.

[discipline]

The said day, compeired Alexr. Spence and Margret Sherar, who denied, not only the fact of adultery, but all scandalous conversatione, as lykwise the said Margret denied her reviling the minister in face of Sessione, they were charged apud acta to appear at the nixt meiting of the Exercise to hear and see probatione lead against them, and it is ordained that James Cuming, Anna Cuming, Janet Rynie, Hector Davidsoune, and Elspet Thomsoune bee sumoned to the same dyet as witnesses, who are supposed to bee the only persons who can testifie any thing in that

matter. The said Margret Sherar did moreover remitt the matter of her alledged reviling the minister to any two elders of the Sessione, whom the minister is ordained to sumon to the nixt meitting for that effect.

A literall summons, lawfully execute and indorsed, was given in against Hugh Gordoune, Elspet Hay, Margret Dunbar, and James Peirie, who being called, not compeiring, are decerned contumacious. The brethren judge it convenient befor they proceed further in their processe to send some of their number to enquire at them the ground of their apostacie, and to require them to give a declaratioun of their faith, and commissioned Mr. George Garden, (and) Mr. Robert Dunbar to go to them for that effect.

It is reported that Mr. John Gordoune is not liveing in this part of the country. It is ordained as yet that hee bee sumoned pro 3°, how soone hee comes in the fields.

Alford August 24, 1664.

Mr. David Milne exercised Rom. 14, 10. The doctrine being censured was appoven.

The nixt meitting is appointed to be at Alford Sepr. 21, and Mr. Wm. Garioch ordained to exercise on the ordinarie matter.

By reference from the Sessione of Kegge compeired Wm. Andersoune (having satisfied according to the ordinance at all the Churches whither hee was ordained to repair, and where the scandall was most fragrant) to receive order for his absolutione ; he is remitted back to the said Sessione for that effect.

The minister of Kildrummie reported anent Marjorie Reid, that hee hade debarred her from the publick professione of repentance, to see if hee could git any further confessione from her.

[discipline]

The minister of Kildrummie reported that Margret Hendersoune having been thrise sumoned from pulpit to appear befor their Sessione, and not appearing, was declared contumax ; and being by their Sessione referred to the Exercise was sumoned publickly out of pulpit to appear this day befor the brethren, who being called, and not compeiring, it is ordained that shee be sumoned pro 2°.

The minister of Kildrummie reported that hee hade sumoned James Gordoune publickly from pulpit, and, finding him in the parish, hade caused to sumon him also *litera scripta* to appear at this dyett, who being called, not compeiring, it is ordained that hee bee sumoned pro 3°.

Compeired Alexd. Spence and Margret Sherar, compeired also as witnesses to be examined in the matter of their scandalous conversatione, Jenet Rynie, Hector Davidsoune and Joan Grey, James Cuming, and Anne Cuming, and Elspet Thomsoune, the said Alexr. and Margret being enquired if they hade any exceptiones against the saids witnesses, declared they hade none against any of them, save against Anne Cuming, who beeing of non age, and ignorant of the nature of an oath, they could hardly submitt to her depositione in a matter of so great weight and consequence, which the brethren finding to be as they hade alledged, sustained the exceptione as relevant. The rest of the witnesses being solemnly sworne did depoune as followes viz :—

Jenet Rhynie deponed that she never saw any scandallous conversatione betwixt the saids Alexr. and Margret, and that she could prove nothing against them. Hector Davidsoune *nihil probat.* Joan Grey *nihil probat.*

Elspet Thomsoune *nihil probat.* James Cuming *nihil probat.*

Wherupon the brethren declared that they had found no guiltienes made out against them, did notwithstanding warn them to walk circumspectly, and inhibited of any familiar converse together which may breed scandall.

The elders of Kinethmont having been summoned (as the minister reports) to compeir this day, as witnesses, anent the said Margret Sherar's reviling of the minister, were called, and not compeiring, it is ordained that they be summoned pro 2°.

The brethren commissionat to speak with Hugh Gordoune, Elspet Hay, Margret Dunbar, and James Peirie reported that the said persounes hade declared themselves to be of the Romish religion, and so to be no members of our Church ; wherupon it is judged convenient that the Moderator and Mr. James Gordoune shall repair to them once befor the nixt meitting of the Exercise, to try, if by reason and fair means they can be reclaimed, befor any further processe go on against them.

Patrick Green for his haynous miscarriage at last meitting, is ordained to appear in sackcloath, upon the publick place of repentance in the Church

of Alfoord, befor the nixt meitting of the brethren, and ther acknowledge his miscarriage and misdemeanour.

Compeired John Barclay confessing his theft on the Lord's day, in tymè of divine service, and his fornicatione with Barbara Davidsoun. It is ordained that he satisfie in sackcloath.

By unanimous consent of the brethren, it is ordained that the meittings of the Exercise bee kept punctually bee two houres, and whosoever shall transgresse the said ordinance shall pay a shilling.

By reference from the Sessione of Kegge, it is represented to the meitting of the brethren, that Wm. Clerihew was summoned to this day, to appear for a rapt, alledged to be committed by him upon Isobell Andersoun, and for profanatione of the Lord's day, by violence used against the said Isobell after sermon, by throwing her over his boat into the water of Doune, wherby her life was endangered, and for his insolent carriage and reproachfull speeches to the minister in the Sessione, by calling him severall tymes a lyar; as lykwise William Wight in Cobbleseat, Janet Gibbone, and Catherine Milne ther, Patrick Sowdoun ther, Margret Idlo ther, were summoned as witnesses. The said William and forsaid witnesses being all called, none compeiring, it is ordained they summoned pro 2°.

Alfoord September 21, 1664.

Mr. William Garioch exercised Rom. 14. 11. His doctrine is approven.

It is reported that William Andersoun was absolved Sepr. 11. . . . that Marjorie Reid is continued ut supra.

It is reported anent Beatrix Douglas, that the Sessione of Kegge is proceeding against her, upon some strong presumptiones lately found out.

Janet Forbes having been sumoned is called, and not compeiring, the processe is ordained to be extracted and transmitted to the Bishop that the sentence of excommunicatione may be passed against her.

The above mentioned profanners of the Lord's day by leading of cornes in the parish of Kinethmont, having been sumoned, are called, and not compeiring, it is ordained that they be sumoned pro 2°.

The minister of Lochell reported that Wm. Dunbar was fugitive from his parish to the parish of Cushny.

The minister of Cushny is ordained not to suffer him to reside there, till he report from Lochell a testimonie of his satisfactiōe there.

[discipline]

It is reported that Margret Sherar and the elders of Kinethmont could not compeir, in regard of the present heat of ther busienes about the harvest. It is ordained they be sumoned to the nixt meitting.

The moderator and Mr. James Gordoune reported that they had been at Kirkhill and Mostounne, and that they had spoken to the papists ther, and having reasoned with them found them altogether obstinat, and that they had declared that wee needed not trouble ourselves any more with them, for they wold not alter ther religion. Wherupon it is ordained that the processe go on against the said papists, to witt Hugh Gordoune, Elspet Gray, Margret Dunbar, and James Peirie.

It is reported that Mr. John Gordoune is now removed from the parish of Kegge, and is dwelling within the parish of Old Aberdene. Wherefore the brethren judged it fit to have it recomended to the Bishop, that processe might go on against him by the meitting of the Exercise of Aberdene, within whose jurisdictione hee now resides.

[discipline]

The said day, the severall brethren were severally removed for the privie censure, and were approved as to the discharge of their personall and functionall duties.

The moderator and Clerk, with Mr. James Gordoune, and Mr. Robert Irving, are appointed to meit at Towy, upon the third day of October for extending the acts, and filling up the register of Meitting of the Exercise.

Old Abd. 21 Oct. 1664.

This Presbetrie Book of Alfurd produced, revised, and approven by the Bishop and Synod.

Mr. Al. Forbes, Clerk to the Assemblie of Abd.

At Old Abdein Octr. 20, 1664.

The brethren of the Exercise being mett, did appoint their nixt meitting to be at Alfoord November Sexth, and Mr. John Mair is appointed to exercise and adde on the ordinarie matter.

The Diocesane Assemblie off Abd. was holden within the Colledge Kirk of Old Abd. by the Right Reverend father in God, Patrick, by the mercie of God, Lord Bishope of Abd. And begune upon the 18 day off October 1664.

The said day, after sermone hade be the Lord Bishope in the old Church of St. Machar, and in calling of the name of God in presence of the Synod, the roll of the whole ministers names within the diocie was called, and the absentis notted viz : Mr. Ludovick Dunlope, Mr. Robert Forbes, Mr. William Davidsoone, Mr. Thomas Forbes, Mr. Walter Richie, Mr. William Chalmer at Innerboyndie, Mr. John Watsoune (excused), Mr. John Robertsoone, Mr. Gilbert Clerk, Mr. John Chalmer, Mr. David Lindsay, elder, Mr. James Fraser, Mr. Andrew Boid, Mr. Alexr. Straquhan, Mr. James Douglas, Mr. Alexr. Leask, Mr. Alexr. Gareoch (but in his absence, Mr. Andrew his soune, being his helper represented him), Mr. William Chalmer at Skeen, and Mr. John Mercer at Kynnellar.

Bretherine appointed for the privie conference are as followis viz. :—

Exercise of Kincardyn, Mr. George Burnett, parsoune of Kincardyn.

Mr. Robert Reid of Banchorie.

Aberdeine, Mr. William Douglass, Professor of Divinitie.

Mr. Alexander Middeltoune, Principall of the King's Colledge.

Alfoord, Mr. Adam Barclay, Mr. George Gardyne, Mr. James Gordoune.

Fordyce, Mr. William Scrogie, Mr. William Steinsone.

Tureffe, Mr. William Jaffray, elder.
Mr. William Jaffray, younger.
Mr. William Gray.

Deir, Mr. Andrew Skeen.

Mr. Arthure Ross.

Mr. James More.

Ellon, Mr. William Seattone.

Mr. Gilbert Andersoune.

Gareoche, Mr. Alexander Ross.

Mr. William Gordoune.

Sess 2^o the said day post meridiem.

The said day, in presence of the Bishope, and all the brethren of the Assemblie of Abd. convened for the tyme, Mr. George Milne, minister at Kemnay, did demitt, and lay doune his place and charge of being Clerk to the said Assemblie. Lykas then the Lord Bishope, with consent of the haill brethren, did approve the said Mr George his fidelitie and honest behaviour as clerk forsaide, ever since his entrie, which will be the space of fourteen yeres by gounne or therby, none opponand in the contrarie.

The Lord Bishope, with consent of the haill brethren of the said Diocie, did elect and admitt Mr. Alexander Forbes, wreater in Abd., clerk to the said Diocesian Assemblie, and he being pressed did accept the said charge, and gave his oath *de fidei administratione* as use is.

The said Mr. George delivered to the present Clerk the Actes of the two last Assemblies of the diocie in loose and in bound papers, the one yeres begune be David Bishope of Abd. upon the 21 of October 1662, and the other thense be Alexr. Bishope of Abd. for the tyme upon the 27 of October 1663, together with two old Register Books of preceeding assemblies.

Mr. James Strachaune and Mr. Alexr. Swane appoynted visitors for the Exercise book of Abd.

Item, Mr. John Seatoune and Mr. John Strachan, visitors for the Exercise book of Kincardynne.

Item, Mr. Andrew Strachan and Mr. George Meldrume visitors for the Exercise book of Alfoord.

Item, Mr. Thomas Robertsoune, and Mr. Robert Browne visitors for the Exercise book of Fordyce.

Item, Mr. Wm. Duncaune and Mr. George Watsoune visitors for the Exercise book of Ellonne.

Item, Mr. George Meldrume yor. and Mr. David Lyell for the Exercise Book of Garrioch.

Item, Mr. Wm. Douglass and Mr. George Innes visitors for the Exercise book of Turreffe.

The book of Deir wanting and not produced.

It is ordered that the fifth of November be yerely observed as a day of sollemne thanksgiving for that great and merciefull deliverance of King James the first, of blessed memorie, and his royall famelie conforme to

the former Actes made theranent, and in particular the 7th Act of the Assemblie holden in Oct. 1662, and the 24 Act holden in Oct. 1663.

Sess. 3, 19 Octr. 1664, ante meridiem, Wedinsday.

The former Acts are renewed, maid against papists, quakers, sectaries, recusants, and dishaunters of ordinances, especiallie the 10th and 16th Acts of the Assemblie holden in October 1662, and 13th, 14th, and 15th Acts of the Assemblie holden in October 1663, and ordered the twentie shillingis for evrie dayes absence be duellie recorded in the Sessione books of evrie parochin, and ane register keepit for that effect, to be uplifted from the recusantis, and those who dishaunt ordinances on the Lord's day *toties quoties*, conforme to the Actis and ordinances of the estate and Commissione for government maid theranent, and that intimatione therof be maid at evrie parochie Church.

The former act is renewed anent Beatrix Douglass, being the 17 Act of Assemblie holden in Octr. 1663, bearing that the scandall of her supposed adulterie with William Andersoune be tryed by the Kirk-Sessione of Keggio, and Exercise of Alfoord, and evident ground being found for the scandall, that the censure of the Church be executte against her.

The ordinance of the late Bishope, with consent of the Assemblie holden in anno 1663, anent pryces to be taken by Bishope's Clerk, is ratified and renewed bearing that the pryces to be taken by him for edict and collatione shall be fyve shillings sterline, certificat for ordinatione fyve shillings st., licences half ane croune, for edicts and preceptis two shillings st., with this additione that if the clerk exced this rule the Lord Bishope to be acquainted therwith.

The 23^d Act of Assemblie holden Octr. 1663 is renewed, anent freeing of ministers glebis and manses, bearing that the present incumbents in the severall churches within this Diocie shal persue for executione of the Act of parliament relating to the freeing of their manses and setling of their gleebis and grasse befor Oct. 1664. Leikas the incumbents at all unprovdyed churches shal use all ordere of law for provyding their Churches with augmentatione of stipends, and that intrants shal use the same within a yere after their entrie, with this provisione, that diligence be done, ackording to the forsaid Act, befor Octr. 1665, and that ther be ane accompt given at the nixt Diocesian Assemblie of any

diligence that can be done therannent befor that tyme, and that evrie minister doe diligence, ackording to law, for accomodating themselves in foggage, fewall, fail, and divott, in such order as the Lord Bishope and Synod shal approve, as also that they who shal be undyligent in doing diligence therin shal be censured with suspensione.

The 29th Act of the said last Assemblie, holden in Octr. 1663, is renewed, bearing that parsounes and titulars of teyndis shal, with all convenient diligence, persue for possessione of the teyndis legallie belonging to their respective Churches that ar personages within this Diocie.

Sess. 4°. eodem die post meridiem.

The Lord Bishope, with consent of the haill brethren of the Assemblie, have seriouslie recommendit to the haill Exercises within this Diocie, and evrie severall pariochin and minister within the samen, that ther be ane collectione from evrie pariochin and Kirk Sessiones, for supplie of two young Pollonian Students who leive in Abd., and have much neid of charitable help, and left their own countrie, being troubled for their professione of the true Protestant religione, and evrie minister is desyred to add their awan charitie to the collectione of the pariochin, and the collectione so raised to be sent to the severall moderators, and frae them to Mr. John Menzeis Professor of Divinitie, betwixt this and the first of Januar nixt.

It is thought expedient that the proces depending against Mr. William Rires be referrit to a visitatione of the Kirk of Lonmey, and wher the Lord Bishope is to be present (if not necesarlie withdrawen) and his Lordship both to appoynt the tyme, and the visitors of the said Kirk.

It is ordered that no testificats be given to any for creaving supporte throw the country, further than ane minister within his own pariochin, evrie Exercise within their own precinct, and the Assemblie within the Diocie only, and that no such licences be granted for longer space but for ane yeer allenderlie after subscriyving therof.

Sess. 5°. 20 Octr. 1664 ante meridiem—Thursday.

It is thought fitt that the mater of the perambulatione betwixt the pariochines of Mortlick and Cabrache be represented by the Lord Bishope to the Commissione for the planting of Kirks, wherby the best remedie according to law be provyded.

The 19th Act of the last Assemblie holden in Octr. 1663, anent observing the Lord's day, is renewed, bearing it to be ordered that the Lord's day be exactlie keepled, and that all attend the reading and hearing the word befor sermone, and that none remove from the Church before pronouncing of the blessing, and that visitors for evrie pairt of the pariochine be appoynted by the ministers for visiting taverns and ailhouses, and that ther be no excessive drinking, nor people continew tipling in thes places, but that with all dilligence evrie one resorte to ther owin houses for going about ther familie deities suitable to the holines of the day, and that ther be no barganing, feeing of servants, or other secular exercises on that day. As leikwayes the 26th Act of the said Assemblie is renewed, bearing that notice be taken of such as travell on the Lord's day, and that the ministers in whose pariochin they leive be acquainted therwith, and that the delinquents be censured according to the qualitie of ther offence.

The 17^t Act of the said last Assemblie holden in Octob. 1663, anent famelie exercise, is renewed; bearing that evrie minister go exactlie about famelie exercise in useing morning and evening prayers, and reading some portiounes of holly scripture, and that they stirre up and exhort the people to goe about such dueties, and that evrie Lord's day they catecheis ther famelies, and at the visitatione of the famelies within ther pariochins they shall punctuallie and exactly inquiry whither or not famelie worships hath been practised amongst them, and if it shall be found that in some famelies thes dueties have not been practised they shall be exhorted and desyred therto.

The 17^t Act of the said last Assemblie, holdin in Octob. 1663, against guysers and unkenit exerceses at Yoole is renewed, and that the transgressors shall be censured according to the qualitie of ther offences.

Ther being presented to the Lord Bishope and Assemblie be captaun John Dunbarr, ane of the ballyes of Peterhead, ane supplicatione, craving warrand to the severall Exercises and pariochins within the diocie, for help and contributione towards the repairing of the herbore and bulwark of Peterhead, relating to ane Act of parliament and former actis of the assemblie granted to that effect. The Lord Bishope, with consent of the haill brethren of the said Assemblie, hes recomended ane contributione to be raised furth of evrie Exercise and pariochin within this diocie wher no contributione hes been alredie for that purpose, and that evrie minister deliver to ther respective moderators such as is collected within ther

pariochins, and that each moderator send the same to Doctor Andrew Moore in Abd., or any other whom the Balys of Peterhead shal appoynt, betwixt and the first of Febry nixt, 1665.

Thomas Herd, excommunicat for slauchter, did appear befor the Synod in sackcloath to evidence his repentance for the said cryme, (being referred by the brethren of Fordyce) and it being represented to the Lord Bishope and Assemblie be the moderator of that Exercise, Mr. Andrew Hendrysoune minister at Diskfoord, and some other brethren, that he hadde oftentimes formerly given great signes of repentance, both to the minister and people of the pariochin where he leivs, and before the said Exercise also. The said Mr. Andrew Hendrysoune is ordained to relaxe him from the proces of excommunicatione.

The Exercise books of Abd. and Fordyce ar visited and approven.

Sess. 6th eodem die post meridiem.

The Ballys of Abd. did appear in the Assemblie desyring to be provyded with ministers, and that Mr. William Scrogie, minister at Rathven, might be one, and the matter was referred to the first of Januar. nixt, that betwixt and that day, with the first convenience, they might resolve with the said Mr. William Scrogie theranent.

It is ordained that when any womane being with chyld, or bearing any chyld, cannot condescend upon ane certain father therto, she shal be censured as ane adulterer, both in habite and dyets of appearance.

It is ordained that the books of evrie Exercise be sent to the Lord Bishope twentie dayes before evrie Synod, to be revised by him for the more quick dispatch at the ensueing Synod.

It being represented by Mr. Wm. Jaffray, yor., that one Isobell Jack was trelapse in fornicatione, and ane excommunicat papist, and still from the beginning being under the cours of repentance, and hed one child baptized with a papist, it is thought most meit that, if she be found ane mocker of repentance, by continuing in her uncleanness whilst she is professing repentance, that it may be represented to the Bishope, to the effect she may be procest with excommunicatione.

It is ordained that all persones who consults with or ask questions at Agnes Pirie, within the pariochin of (*blank*) and Exerceis of Tureff shal

be censured and punished, as consulters with witches and inchanters, and the leik course to be used against those who consult with any others in that kynd.

It is recomended be the Lord Bishope and haill Assemblie to the haill Exercises and pariochines within this diocie, that ane charitable contributione be collected for suppleing Agnes Chalmer, relict of the deceased Mr. Walter Kempseid, sometym minister at Auchterless.

It is recomended by the Lord Bishope and Assemblie to the brethren and Exercise of Tureff, that they be carefull to supplie the Kirk of Monquhitor evrie Lord's day until the samen be provyded of ane minister.

The Exercise Books of Kincardyne and Tureff are visited and approvin.

Sess. 7^o. 21 Octob. 1664, ante meridiem. Fredday.

It is ordained that the bursers studentis in divinitie give ane accompt to the moderators of the severall Exercises within this diocie off the professors dictats, according to ther attendance, upon production of which, they ar to resave payment of ther second pairt of ther proportiones from the ministers, and no other wayes.

It is ordained that evrie minister within this diocie keep ane roll and list in ther Sessione books of the names of evrie persoune that dies within ther severall pariochins, to be given up to the procurator fiscal, or any in his name, as the samen shall be desyred.

Anent the reference from the Exercise of Tureff to the Lord Bishop and Synod of Abd., concerning Wm. Crichtoune and Margret Gardyn his spouse, pariochiners of Auchterless, ther grosse miscariage in the Kirk of the said pariochin, on the Lord's day, imediately after close of the worshipec (the minister being in the pulpit) by blaspheming, cursing, and swearing, also upbraiding and threatning the minister (the particulars wherof ar at length sett doune in the Exercise books of Tureffe). After consideratione therof, it was thought expedient by the Lord Bishope and Synod, that his Lordshipec should seriously recomend the samen to the comissioners for government, that course may be taken for the puneshing of delinquents, to the terrore of others comitting such offences.

Sess. 8th eodem die post meridiem.

It is condiscendit that if Mr. Alexr. Arburthnot shal give satisfactioun
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to Mr. Alexr. Gardyn, minister at Forg, the Exercis book of Tureff shall be filled up without making mentione of any proces moved by the said Mr. Alexander against him.

Anent the perambulatione betwixt the pariochins of Strathdone and Glenmuick, it is the mynd of the Lord Bishope and Assemblie that the mater be referrit and represented to the comissioners for plantatione of Kirks, and that the former Act made anent the said perambulatione be renewed.

The Lord Bishope having written severall letters to the severall Exercises, requering ane accompt of the dishaunters from ordinances, wher schools ar, and wher not, what Kirks are vacant within their several precincts, and who have intromitted with the vacand stipends, as also ane accompt of ther several patrones, with the rate and true value of ther several stipendis, and having this day presented and cause reid to the Synod the late Act of parliament relating to the last particular in the said letter, to witt, the rate and true value of ther several stipendis, in order to the additional help of Universities, together with ane letter direct be His Majestie to the Bishops in Scotland for that purpose. The several Exercises not being in redines to give ane present answer to this last particular did promise unto the Bishope upone his advertisment, to send unto him the true value and rate of all ther stipendis respective, wherupon the Lord Bishope did promise that, in the manadgment of the money to be exacted from the ministers out of ther stipendis, he should labore that it might prove as litel burdensome to them as possible might be.

It is ordered that the executione of the last Act of Assemblie holden in Octr. 1663, annent subscaiving the Act of Cannonical Obedience, be referrd to the severall Exercises, and that the respective moderators reporte to the Lord Bishope what is done therannent, at or before the nixt Assemblie.

It is ordained that no young man be admitted to tryalls before Exercises, untill they have studied divinity some yeers after they be graduatt, unless extraordinar pregnancie in learning be seen in theme, which is first to be reported to the Bishope.

It is ordained that such as have been licenced by Exercises to preach, or otherwayes, in the Bishope's absence, shal repaire to the Lord Bishope for ratificatione therof, and have their licences renewed.

It is ordained that no minister wreat to the Bishope in favors of

any persoune to be maried, without proclamatiōne of bands, unles it be for necesr and knowen causes, towards persones of good qualetie and conversatiōne, and not under Church censure.

All moderators of Exercises are continued, to witt Mr. George Burnett for Kincardyne, Mr. Alexr. Mideltoune, prinl. of King's Colledg, for Abd., Mr. Alexr. Ross for the Garioch, Mr. Wm. Jaffray, yor. for Tureffe, Mr. Wm. Scrogie, for Fordyce, Mr. Adam Barclay for Alfoord, Mr. Wm. Seaton for Ellone.

It is recomended by the L. Bishope and the brethren of the Synod, that evrie minister who have not yet payt ther contributione promised to the newe work in the King's Colledge of Old Abdn., pay in the same to the respective moderators again the first day of Januar. nixt 1665, and that the same be delivered to the principal of that Colledge, and that all now in place that has entred since the granting of that contributione, shal be desyred by the respective moderators to contribute for perfytyng of the said work.

It is ordained that evrie Lord's day the text wherupon the minister preaches, and how often he preaches, and dyets of catechising, be insert in the severall Sessione books of the parioch, and that the Sessione books be in redines, upon tymous advertesment, to be presented to the Bishope at the meiting places of Exercises.

The bussines of discorde and outfall betwixt Wm. Forbes of New and John Forbes of Edinglasse, with ther complices, and ther feighting and wounding others on the Lord's day, being taken to consideratione, it is thocht expedient that the same be represented be the L. Bishope to the Commissione for government, that they may be censured and punished as effeirs.

It is ordained that the handling of commone heads of controversie be frequently performed by the brethren of the several Exercises, especiallie wher Poprie is most preached.

It is ordered that John Gordone of Pittendreich who removed from the Exerceis of Alfoord, and now resides within the Exerceis of Abd., be procest for Poprie be the said Exerceis of Abd. wher he now remains.

The Exerceis of Ellone is ordained to dischairg ther Clerk, by reasone of many informalities in ther Exerceis book, and the approving therof intimated to the nixt Assemblie, that it may be seen how they shall ammend theirafter.

The Act annent John Forbes, Stationer, is renewed and ordained that evrie minister within this diocie shal buy thes books annent the queries, replyis, and duplyis of the doctors of Abdn., at syxtein sh: Scots the piece, and that they who have resaved any of the said books themselves shal either pay therfor at the pryce above written, or otherwayes shal send back thes books to himself betwixt this and the first of Feby nixt 1665.

It is ordained that evrie moderator collect and gather from evrie minister within ther precincts who ar absent from this present Assemblie, thes dues which they shoulde pay to the Clerk and officer of the Assemblie, and that the Clerk's dues be collected from evrie one that midles with the stipends of such Kirks as are vaccand.

It is ordained that such brethren as are appoynted for visiting of the Colledges shal vist the scrols and minuts of this present Assemblie with the Clerk, in presence of the L. Bishope, wherby the acts and referrs are formally made up therfrom.

At Alfoord Nov. 16, 1664.

Mr. John Mair exercised and added Rom. 14. 12, the doctrine being censured and approven.

The nixt meitting is appointed to be at Alfoord Dec. 21, and Mr. Robert Irving is appointed to exercise and add on the ordinarie matter of the Exercise.

Anent Marjorie Reid, it is reported by the minister of Kildrummie that hee having found as much satisfactiōe as hee could expect from her, hee had readmitted her long ago to the professiōe of repentance, and that, in regard to her inabilitie and age, she could not come to the place of our meitting, and therefor the Session of Kildrummie desired that orders might be given for her absolutione without her appearance, being now sufficiently satisfied with her humiliatiōe, which desire the brethren thinking reasonable did ordain to absolve her.

No report anent the corne leaders in Kinnethmont, the minister being absent.

The minister of Cushnie reported that Wm. Dunbar was fugitive from

his parish. It is ordained that every one of the brethren tak speciall care that hee get no residence amongst them, till hee return and satisfie the discipline of Lochell.

[13 cases of discipline]

At Alfoord December 21, 1664.

No doctrin, the speaker Mr. Robert Irving being absent and excused for a reasonable cause.

The nixt meitting is appointed to be Feby. 18, and it is appointed the foresaid Mr. Robt. Irving shall have the Exercise and Additione, conforme to the former ordinance.

The above mentioned profaners of the Lord's day by come leading in the parish of Kinnethmont, being summoned and called, not compeiring, it is ordained that Mr. John Walker repair to the said kirk, and finding them judicially convict, to give them their sentence according to their guiltienes.

Compeered William Clerihew, who was convict by his own confessione of the profanatione of the Lord's day by using violence against the person of Isobel Anderson, by throwing her over the boat to her great danger, and of insolent carriage before the Sessione, and revileing the minister, but did deny ravyshing of the said Isobel, and referred the same with the presumptiones thereof to the probatione of witnesses, whereof if these shawe so much proven as that he once laid hands on her at the tyme of the alledged rapt, hee enacts himself to tak the fact upon him. Wherupon the witnesses being called, compeered Margaret Gordoune, Andrew Patersone, Janet Giboune, Margret Idle, who being admitted by the said William, and being solemnly sworne, *nihil probarunt*. The brethren taking the matter to consideratione, and finding the said William (though nigh not guiltie of the rapt) haynouslie guiltie in the matter confessed by himself: wherefor they ordain him to undergo the pennance usuall for adulterers, till that with his humiliatione the Sessione of Kegge is satisfied.

By reference from the Sessione of Tillinessel, Agnes Roy having been summoned, not compeering for blasphemously saying, if the Lord were on earth she would flyt with him if she were angrie, it is ordained that she be summoned to the nixt meitting pro 2°.

The brethren absent from the former dyett, professing ingenuously that it was through a mistake of the day were excused.

[16 cases of discipline]

Alfoord Aprill 5, 1665.

By reason of the storme all meitting of the brethren being from the last dyett to this impeded, who having mett, and finding multitudes of offences and their privie censure wold tak up the day, resolved there should be no doctrin at this dyett.

The nixt meitting is appointed to be at Alfoord and the former speakers are continued.

Mr. John Walker reported that hee had repaired to the Kirk of Kinnethmont, and had held Sessione there, and finding the above mentioned corne-leaders guiltie of the profanatione of the Lord's day, had ordained them in face of the congregatione to give publick satisfactione as Sabbath breakers, that the same might be reported to this meitting, and it being reported that the said corne leaders had declined to give satisfactione in obedience to the sentence given by Mr. John Walker, it is ordained that they be all summoned to the nixt meitting to have the said sentence homologate by the brethren of the Exercise.

By reference from the Sessione of Kildrummie compeered Michael Dunbar, who being convict by his own confessione of drunkennes, cursing, and atheisticall speaches, by saying that hee had bound the devil, when the Lord's day befor hee had been at the Lord's table, it is ordained that hee satisfie in sackcloath at the Kirk of Kildrummie the next Lord's day, and upon his humble satisfactione to be absolved.

The severall brethren of the Exercise being removed one by one for their privie censure were approven, and these were exhorted to their duties.

NOTE.—Here follow 3½ blank pages, viz: part of 41, and 42, 43, 44. Then pages 45, 46 are awanting altogether. These pages 41 to 47 were, doubtless, intended for Minute of Synod Meeting, held in April, 1665. What follows marked [] is from the Synod Record.

[The Diocesan Synod of Aberdene holden within the Kingis Colledge Kirk of Old Abd., and begun upon the 18 day of Aprile 1665, by ane Right Reverend Father in God, Patrick by the mercie of God Bishope of Aberdene.

Sess. prima ante meridiem 18 Apr. 1665.

The quhilk day after sermon &c.

(Bretherine appoynted for the Privie Conference.

. other Presbyteries.)

For Alfurd, Mr. Adame Barclay, Mr. Geo. Gardyne, and Mr. James Gordone.

2. All moderators are continued as last Synod, save only that Mr. John Robsone, minister at St. Fergus, is appoynted moderator for Deir instead of Mr. Arthure Ros who is removed therfrae.

Eodem die post meridiem Sess. 2°.

3. It is ordered that all dishaunters of ordinances be publicklie admonished by their severall ministers thrie severall dayis out of their pulpitis for conforming themselves to the hearing of the Word and observing their Church ordinances ; with certificatione iff they failzie they ar to be insisted against, conforme to the Actis of parliament, by excommunicatione and other wayis.

19 Aprille ante meridiem Sess. 3°

5. Anent papistis and quakeris the Act of the former Assemblie is renewed, and all ministeris ordered and recommendit to doe all dilligence for drawing them from their errors to the truth by conference and other wayis.

7. It is ordered that the Exercise of Kinkardyne requyre ane testimoniall from James Farquharson younger of Whythous, anent his satisfactioun to the Kirk for his fornicatione.

8. It is ordered that the Lord Bishope and haill Exercise of Alfurd, with Mr. George Burnet, parson of Kinkardyne, Mr. Williame Douglas at Midmar, for Kinkardyne, Mr. Alexander Ros and Mr. Alexander Seaton for Gareochie, Mr. Johne Menzeis for Aberdene, Mr. Thomas Thoiris for Fordyce, keep the Presbetrie of Alfurd the first Tuysday of Junii nixt, and ther to indevor the aggriement betwixt New and

Edinglassie, and their adherents ; and that the Erle of Marr, the Maister of Forbes, the Laird of Eicht, or any other friendis relating to the pairties, who have greatest influence upon them for setling their peace and aggriment, were desyred to that meiting.

9. (Anent Contribution to Peterhead Harbour).

10. (Account to be given in by every minister as to contributions towards Bridge of Dye and King's College).

20 Apr. 1665 ante meridiem Sess. 5°.

12. Anent John Forbes Stationer. It is recommended to the severall moderators and bretheren that these buikis concerning the demandis, replyis, and duplyis of the doctoris and ministeris of Abd. anent the lait Covenant shall be satisfied for, or sent back to him, conforme to the former actis maid theranent

15. It is ordered that Mr. Nathaniell Martyne be persued before the Commissary of Aberdene for the Presbetrie buik of Deir, and Kirk-Sessione buik of Peterhead, both concealed and withdrawn by him.]

At Alfoord, May 17th 1665.

Mr. Robert Irving hade the doctrin Rom. 14, 13. The doctrin being censured was approved.

The nixt meitting having been appointed by the Synod (wherat the Bishop was to be present for some weightie affairs) upon the seventh day of Juni, and no doctrin to be that day because of the busieness in hand.

Anent the profaners of the Lord's day in Kinnethmont by come leading, it is reported that they were summoned to this meitting, who being called, and none compeering, save James Milne who was convict of no more guiltienes, but that his horses hade been yoked, and it is therfor ordained that, in presence of the congregazione of Kinnethmont, hee satisfie by acknowledging his offence in standing up befor the pulpit. Anent the rest (the sentence pronounced by Mr. John Walker being ratified), it is ordained that the minister go on with the publick admonitiones against them.

[17 cases of discipline]

At Alfoord Junii 14 1665.

The brethren not having mett upon the day formerly appointed, by reason of a publick fast observed the said day, by advertisement from the Bishope, did meitt this day, at which meitting his Lordship was present.

A littrell summounes lawfully execute and indorsed was given in by Mr. Robert Irving minister of Strathdoune, against Wm. Forbes of New, John Forbes of Ledmakay, Donald Cattenach in ———, and Robert Andersoune in ———, charging them to appear befor the Bishop of Aberdeen, and the brethren of the Exercise of Alfoord, to answer for there profanatione of the Lord's day, by their feighting and shedding one another's blood, at the Kirk of Strathdoune, imediately after divine service, as likewise charging Alexr. Forbes of Culquharrie, John Michie in the Ord, Alexr. Michie in the Lochannes, and Robert Michie in Glencarvie, as witnesses in the said matter. The above mentioned parties compeered, but the witnesses compeered not. Yet notwithstanding it was found by there own declaratione that they were guiltie of a grosse and greivous scandall in the forsaid matter. Wherupon the Bishop and brethren of the Exercise taking the matter to there consideratione, did, upon grave and weightie grounds, think it convenient not to define at this tyme which of the parties were either innocent or guiltie in this matter, or who were mor who lesse guiltie, nor to inflict any censure till further deliberatione, but thought most meitt for eschewing future inconveniences, to draw the parties to ane agreement, and to bind them with a bond for there future peaceable and Christian behavior, which the said parties did condescend unto, and did subscrib to that effect, which was delivered to the Lord Bishop of Abdene, and so all further tryall and censure for the present was waved.

The nixt meitting is appointed to be at Alfoord July 5, and Mr. James Gordoune is ordained to have the doctrin by way of controversie, the subject whereof to be, The necessitie of the ministeriall calling.

At Alfoord July 5, 1665.

Many of the brethren being withdrawn to Edinburgh, and but a few brethren being mett, the meitting is adjourned till the 19 of July.

Alfoord, July 19th.

Mr. James Gordoune hade the doctrin upon the matter above mentioned, the doctrin censured and approven.

The minister of Kinnethmont reported James Milne hade satisfied the former ordinance, but that as yet he hade done nothing against the rest of the profaners of the Lord's day by leading of cornes, wherupon he is reprehended, and ordained to go on in the processe.

The minister of Cushnie reported that William Dunbar was now removed from William Fyfe, and was now residing with his father in the parish of Cushnie. It is ordained that the minister of Cushnie summone the said William Dunbar to remove befor the nixt meitting of the Exercise.

The minister of Alfoord delated Alexander Forbes in Elrick for dishaunting of ordinances, professing quakaristrie, and the resetting persons of that sect in his house. It is ordained that Mr. James Gordone enter in processe with the said Alexander, and that withall, a letter be written by the moderator to the Bishop, now in Edr., to represent the matter to the High Commissione.

It being enquired at the brethren, what they hade done in reference to the collectione for the Pollonians, it is reported that many hade essayed to go about the same, but that their people hade declared their unwillingnes, in respect they were oppressed with diverse burthens, and were destitute of money.

[14 cases of discipline]

Alfoord, August 9, 1665.

Mr. William Glasse exercised and added on Rom. 14, 14. The doctrin being censured was approven.

The nixt meitting is appointed to be at Alfoord, August 31, at which Mr. John Lesly, Student of Divinitie, desiring to enter on his tryalls, in reference to the licentiating him to preach, is appointed to exercise and adde upon the ordinarie matter of our Exercise.

Anent the corne leaders in Kinnethmont, the minister reported that some of them hade satisfied, and were absolved, and the rest were admonished pro 1°. August 6th, viz. George Lesly, Alexander Mattheasounne, James Wrightes, elder and younger, Alexander Andersounne,

James Murison, John Couttis, James Couttis, but in regard that the Sessione of Kinnethmont is much indebted to the bursers of Divinitie, the minister is ordained to produce befor the meitting of the Exercise the penalties both of the persons absolved, and also of the rest when they should give satisfactiōe, wherby the said bursers may be satisfied.

Patrick Green compeered this day on the pillar of repentance, and satisfied the ordinance of the Presbytrie for his insolent behaviour. He is summoned apud acta to compeer to the nixt meitting, as also it is ordained that Margret Davidsoune be summoned to the same dyett, that they may both joyntly receive their sentence for their scandalous conversatiōe, wherby they hade given no small presumptiones of the guilt of adulterie.

[17 cases of discipline]

Alfoord August 31, 1665.

Mr. John Lesly exercised and added on Rom. 14, 15. The doctrin being censured was approven.

Anent the corne leaders in Kinnethmont, report came from the minister that he hade publickly admonished James Wrightis elder and younger, James Morgan, James and John Cowtessis pro 2^o.

By reference from the Sessione of Kildrummie, compeered John Lumsden, and being convict by his own confessione of breach of the Sabbath, and contempt of the sacrament of the Lord's Supper, by saying he cared not two pennies whether he got it or not, it is ordained that he make publick professione for the same in sackcloath.

In regard to the several abuses committed at pennie brydalls, the brethren think it convenient to referre it to the Diocesian Synod, to judge whether or not the Innekeepers wher the said marriages are keepest, and by whose occasiōe many of the said abuses are committed, shall consigne pledges for their deportment, as well as the parties.¹

(Absents, and excuses for absence given in—2 considered relevant.)

[21 cases of discipline]

Alfoord September 20, 1665.

Mr. Georg Watsons exercised and added Rom. 14. 16, 17. The doctrin being censured was approven.

¹ Note 19.

The next meeting is appointed to be at Auchindeor, Octr. 4, that the brethren may know how the discipline is exercised ther, since the minister of the place is not able to keep the meetings of the Exercise. It is ordained that Mr. William Davidsoune shall preach, since it is his time to exercise.

No report anent the profaners of the Lord's day by their leading of cornes in the parish of Kinnethmont, the minister being absent.

[22 cases of discipline]

Auchindeor October 4, 1665.

Mr. William Davidsoune preached 1 Tim. 6. 10. The doctrin being censured was approven.

The next meeting is appointed to be at Alfoord Nov. 15, and Mr. John Lesly, student of Divinitie, appointed to handle the controversie *De presentia Christi in Eucharistia*, and ordained to send his theses, eight dayes befor, to the severall brethren of the Exercise.

No report anent the corne leaders, Mr. Cheyne being absent. Compeered Mr. James Garden, student of Divinitie, son to Mr. Alexander Garden, minister of Forg, and presented to the brethren his act of admission, by the Presbytrie of Turreff, to the burse of Alfoord and Turreff, which the brethren did homologat, and were exhorted by the moderator to mak tymeouse payment of their severall proportions to him.

Compeered Robert Smith, in the parish of Auchindeor, desiring that, wheras he hade lately putt up a new desk in the Church, he might have libertie, and the approbatione of the brethren of the Exercise, that whensoever Providence should call him out of that parish to any other place of residence (he being but a moveable tennant) either to transport his desk from that church to another, or to sell the same to any within the parish who wold be pleased to buy it; which desire the brethren thought reasonable to grant to the said Robert, his heirs, executors, or assignayes, and therfor past the same upon act in his favor.

A greivance being given in by some of the brethren of the Exercise, upon the unkindnes and undutifullnes of diverse of their parishioners, that upon every misunderstanding and animositie against their ministers, they did withdraw from them their assistance, and the assistance of all

under their command, from such labors as is usuall for parishioners to help their ministers with, such as laboring their glebes, and leading their fewell, thefor the brethren thought it convenient to refer the said regrat to the Diocesian Synod, that they might have the advice and concurrence of the Bishop and Synod, for taking course how the same in a most feisable and legall way might be redressed, and that, considering that the laws do provide no more grasse for ministers, but as much as will serve two cows and a horse, wherby they cannot publickly performe these labors themselves.

Mr. Adam Barclay, minister at Towy, did present a paper carrying the division and partition of the Church of Towy approved by the Bishop of Aberdeen, and desired the same to be put upon record, according to the Bishop's appointment. The tenor wherof followes :—

At Towy, Feby 18, 1664.

By virtue of a commissione given by the Right Reverend Father in God, Alexander Lord Bishop of Aberdein, for dividing of the Kirk of Towy, and allocating and appointing to the severall heritors and their tennants severall roomes therin for their accommodatiōe, as at more length in the said commissione is contained, which is of date at Aberdein, the second day of November, a thousand six hundred and sixtie three years. Conveened Mr James Gordon, minister at Alfoord, Mr. William Glasse, minister at Cushnie, Mr. William Duncaune, minister at Kildrummy, with Mr. Adam Barclay, minister at the said Kirk of Towy, all nominated in the said commissione, and having caused call ane edict lawfully execute and endorsed, wherby all the heritors, life-renters, wodsetters, tennants, tacksmen, and others, having, or pretending having interest, were warned to appear the said day to hear and see the forsaid commissioners pass to the forsaid division, conforme to the tenour of their commissione theranent. Compeered in name of the Earle Mar for his interest William Reid in Fichly, John Forbes of Towy for himself, William Thomson in Culsh in name of James Thomson, wodsetter of the Mains of Towy, Alexander Thomson, portioner of the wodsett lands viz: Sinnaboth and Chappell for himselfe, and in name of the rest of the wodsetters of the lands belonging heretably to the laird of Craigievar within the said parish,

William Farqrson, wodsetter of the town of Towy for himselfe, and William Ker in Towy in name of my Lord Elphinstoun, by warrand from his Chamberlane, who alledging no reasons which might hinder the forsaid division to be gone about, the said Commissioners did proceede, conforme to a stent roll given in by the minister of the said kirk, containing the severall rents of the severall heritors and wodsetters, conforme wherunto they did allott and assigne to every one their porportionall part for their accommodation in the said Church, in manner after following viz.: to the Earle of Mar the whole East gavell, from the fourth couple in the South side to the fourth couple in the North side, for himselfe and his family; to John Forbes of Towy from the fourth couple in the South side to the East side of the East door; to William Farqrsoune of Mill of Towy from the West side of the East doore four couples Westward; to Alexander Innes in Sinnahard from thence Westward to the pulpit, with issue and entrie at the East end of his desk; to James Thomsone of Towy and the portioners of Sinnaboth, Westward from the pulpit to the West side of the window nixt the pulpit, reserving issue and entrie to the pulpit; to the minister from the fourth couple in the North side to the nynth couple, reserving likewise issue and entrie on the West; to my Lord Elphinstoune from thence Westward in the North side of the Church to the thirteenth couple; to the Laird of Glenkindy, the said Commissioners, with the consent of all interested, did designe a roome from my Lord Elphinstoune's roome Westward to the eighteenth couple, reserving issue and entrie both for himselfe and my Lord Elphinstoune betwixt their desks; to the Earle of Mar's tennants, from the eighteenth couple on the North side Westward to the thretty-seventh; to my Lord Elphinstoune's tennants, from the thretty-seventh couple on the North side Westward to the forty-second; to the tennants of the whole Barronry of Towy, from the window nixt to the pulpit on the west side thereof Westward in the South side of the Church to the South corner of the west gavell; to the tennants of Sinnahard's and Sinnaboth, from thence along the west gavell and Westward on the North side to that couple where my Lord Elphinstoune's tennants their roome doth end, reserving in the said gavell a roome for the stooll of repentance. And the said Commissioners did intimat to all interested in the saides roomes that they should fill the

samen with seemly dasks betwixt and the feast of Lambes nixt, under pain of forfeitting their roomes, and that any other within the parish should have libertie to fill the samen with dasks for themselves by the tyme prefixed. In witsesse wherof these presents written by Mr. Adam Barclay are subscribed with the hand of the saids Commissioners, before witnesses Mr. James Ross, minister at Strathdiveron, and Mr. John Strachan, sometyme minister at Midmarre.

Sic Subscribitur

Mr. J. Strachaune, wites.
J. Ross, wites.

Mr. James Gordoune,
Mr. W. Duncaune,
A. Barclay.
Mr. William Glasse.

The above written divisione of the Kirk of Towie being seen and allowed by us we appoint the same to be registrate in the records of the brethren of the Exercise of Alford.

Sic subscribitur

Patr. Bp. of Aberdeen.

The severall brethren were removed for privie censure, and were approved for their carriage in their calling and conversatione.

It was appointed that Mr. William Glasse, and Mr. David Milne should meet at Towy with the moderator and Clerk, for extending regratts, and filling up the records of the Exercise.

Alex. Duncaune, Clerk to the meitting of the Exercise.

The Exercise Book of Alfurd is approven by the Lord Bishope and Assemblie.

Mr. Alex. Forbes, Clerk to the Synod of Abd.

Referrs of the Provinciaall Synod of Abd. holden within the King's Colledg in Old Aberdeen, by ane Right Reverend Father in God, Patrick, by the mercie of God, Bishop of Aberdeen, and begune 17 of October 1665.

Sessio 1°. ante meridiem.

After sermon and prayer, the roll of the whole ministers' names was called, the absents notted, the privie conference, and visitors of the severall Kirks and Exercises appointed.

Sessio 2°. post meridiem.

Ordered that all the books which as yet are not delivered to be visited by the Lord Bishop be given in befor the rising of the Synods, and when visited they are to be delivered to the Clerk within fyftein dayes, who therafter is to send the same to the Moderators, as he is desired.

Ordered that all ministers who shall be absent from future Assemblies, whether by reason of sicknes and infirmitie, or any other lawfull occasion, shall send in their excuse and reason of their absence in writ to the Lord Bishop, if they be able to writ, and if not able that the truth of their excuse be presented by two or three brethren; the rest of the afternoon spent about other affairs.

Sessio 3°. Octob. 18. post meridiem.

Anent the dask of Mortlech, the tryall of the truth therof is referred to the Exercise of Fordyce, and Mr. William Jaffray, younger, and Mr. William Gray, assessors to them, and to report to the next Synod.

Anent the complaint given in by the minister of Inverurie, against George Fergusson, it is ordered that the said George evidence his repentance in sackcloath before the Presbiterie of Garioch, and therafter one day at his own parish kirk, and for the pecuniall mulct, the Lord Bishop therafter is to determine therin.

Sessio 4°. eodem die post meridiem.

Ordered that all ministers within this Diocess bring in their respective proportions for help of Universities and Colledges, against Mertimes next, and who fails therein are to expect no courtesie nor defalcation, but the rigour of law to be used against them therfor.

Ordered that all ministers within Diocess give ane account by their respective moderators, and that the moderators accordinglie give ane account to Sir Robert Douglas of Tilliquhowie, or ane whom he shall appoynt, of all their collections, for help of the bridge of Dye, with ane account to whom they delivered the same, and receipts granted therupon, wher through it may be known what is collected for that busines, and to whom the same is delivered.

Ordered that evrie minister give in to their severall moderators ane account and nott (as manie as have not given in the same alreadie) of

their severall collections for supplie of Agnes Chalmer, relict of Mr. Walter Hempsteid, minister sometyme at Auchterless, and that the moderators give ane account therof to Mr. John Dalgarnie, in Old Abd., and that all who have not as yet given in their collections for the use of the said Agnes give in the same to Mr. John, who is impowered to receive the same.

Sessio 5°. Octob. 19. Ante meridiem.

Mr. John Robertson moderator of the Exercise of Deer, did demitt his charge as moderator ther, by reason of his personall infirmitie, and Mr. William Setone did demitt his office of moderator in Ellon, on the same account, and reason of his age, both which were approven by the Assemblie as faithfull in their charge, and Mr. Alexander Gairden appoynted to be moderator at Deer, and Mr. George Melvil at Ellon.

. [discipline]

Anent the bursers of Divinitie, ordained that they receive from the respective Exercises and ministers within the Diocess, payment of the one half of their allowances due to them in hand payment befor Mertimes next, and the other half at the time they shall produce and give ane account to the respective moderators of their respective Professors of Divinitie ther dictats.

Sessio 6°. post meridiem.

Anent the tumult of the Kirk of Turreff in removeing Alexander Stewart from his seat, the tryall therof is referred to the Exercise of Turreff, and it is appoynted to them as assessors Mr. William Scrogie, Mr. Alexander Seton, and Mr. William Stevenson, and all execution of the former act of the Presbiterie against Alexander Stewart to cease untill report be made unto the Synod by the Presbiterie and assessors.

Anent the delatione given in by the minister of Clunie against ane James Smith, for using enchantment, by casting of the knotts at marriages for unlawfull ends, it is ordered that he evidence his repentance in sackcloth, and the tyme, maner, and anie further punishment to be referred to the Exercise of Kinkarden.

Sessio 7°. Octob. 20 ante meridiem.

Ordered that everie particular minister give in their Session bookis to the respective moderators, as they shall be required to be visited, and the Exercise to report what they find worthy of reprehension therin.

For helping of the Schoole of Banchorie, ordered that everie minister within the Diocess give in such help for that use, as it shall please God to move their hearts for that charitable work, and that the Schoolmaster give ane account therof at the next Synod what everie man hath given, and who have not given.

Sessio 8°. eodem die post meridiem.

Ane committee is appoynted to convene at the King's Colledge, in Old Aberdeen, upon the third Tuesday of November, being the 21 of the same moneth, for such effaires as shall then occurre, consisting of the persones following viz.: the eight moderators of the severall Exercises, with Mr. George Meldrum at Aberdeen, for the Exercise therof, Mr. Robert Reid for Kinkarden, Mr. James Gordoune for Alfurd, Mr. James Straquhan for Garioch, Mr. William Stevensone for Fordyce, Mr. William Gray for Turreff, Mr. Alexander Swane for Deer, and Mr. John Seaton for Ellon, at which tyme the estate of the Kirk of Manwhiter is to be taken to consideration, and all moderators are to be continued except the said Mr. John Robertstone, and Mr. William Seton, conforme to the former act.

Ordered that at the first next meeting of everie Exercise, ane account be given by each moderator who have collected for help of the Pollonian Students, and what everie one have given, and they who are found deficient to be censured after tryall.

Ordered that all licenses granted to seek help and charitie through parish Kirks and Presbyteries, throughout the Diocess, conforme to the former act granted to them theranent, shall as yet continue for their seeking from all those who have as yet not collected for them, albeit the yeer be outrunne after granting the former licenses.

Ordered that Mr. John Ferres shall supplie the Kirks of Crathie and Braemarre by preaching and administration of other ordinances, untill such tyme as the said kirks be provyded with ane minister, and that,

in the mean tyme, the Exercise of Kinkarden shall supplie the said Mr. John Ferres his kirk, so long as himself shall be withdrawen therefrom through that occasion.

Ordered that all ministers who have not given satisfaction to John Forbes printer for those books of the queries, replies, and duplies of the Doctors of Aberdeen, conforme to former acts made theranent, shall pay in the samin to the respective moderators, at the first meeting of their Exercises, and the moderators are ordered to take ane nott of the deficientes, and represent the same to the Lord Bishop, within sex weeks after the daitt herof, that they may be censured, and course taken for that effect, for satisfaction of the said Mr. John Forbes, who hath lyen out these two yeers bygone, and above, of satisfaction for printing of those books at ane great chaarge.

Ordered that all absent ministers, as well excused as not excused, and others present who have not payed in their dues to the Clerk of the Synod and janitor, either for this or preceeding Synods, shall pay in the samin to their own respective moderators befor the first day of Januarie next, and that anie excuse made to the Assemblie (albeit ever so reasonable) shall not be admitted till those dues be satisfied, and in the mean tyme, the deficientes to be censurable after publication of their names.

At Alfurd December 6, 1665.

The said day, being the first meeting of the brethren after the Synod (former meeting having been obstructed through the stormines of the weather) Mr. John Leslie handled the controversie *De presentia Christi in Eucharistia*, when he was approven by the brethren, and it is ordained that he sustean dispute therupon at Alfurd Januarie 3^d.

No report anent the corne leaders of Kinnethmont, Mr. Robert Cheyne the minister being absent.

By reference from the Sessione of Forbes, William Lange, is delaited to have fallen in a scandalous profanation of the Lord's day, by falling out in reproachfull speeches against the minister (after hee hade been absolved from the publick profession of repentance for a former profanation of the Lord's day) and exclameing against his former sentence as

too rigorous, and haveing been summoned to appear against this dyet, being called, and not compeiring, it is ordained that hee be summoned pro 2°. (Had to satisfy in sackcloth.)

(Vacancie in Keig—supply granted.)

Mr. William Duncan desireing to demitt his office of Clerkship to the Exercise, it is received of from his hand, and Mr. John Maire is invested with the office according to the usuall manner.

[25 cases of discipline]

At Alfurd Januarie 3, 1666.

Ther being few of the brethren who mett, in regaird of the unseasonableness of the weather, the meeting was adjourned to Januarie 10, 1666.

At Alfurd Januarie 10, 1666.

Several brethren being absent, to witt Mr. Adam Barclay &c. . . . the brethren present did continue Mr. John Leslie his disputatione to next meeting, appointed to be Feb. 7, at which dyet it is ordained that he sustean also his questionarie tryall.

The minister of Kinnethmont reported that the elders of his Sessione refused to give in the penalties of the persons convicted of profanation of the Lord's day by corne leading, conforme to the ordinance of the brethren of the date August 9, 1665; wherupon the minister is ordained to summond the said elders to the next meeting, to answer for their disobedience, in counteracting to the ordinance of the brethren, till which tyme the brethren forbear to receive anie more report anent the corne leaders.

It being found that Mr. John Walker hade supplied the vacancie at Keig for one Lord's day since last meeting, it is ordained that Mr. John Maire supplie it betwixt and the next meeting.

[24 cases of discipline]

At Alfurd Febr. 7, 1666.

Mr. Adam Barclay excused himself for his former day's absence. (Others also excused.)

No report anent the elders of Kinnethmont, the minister being absent.

Mr. Walter Ritchie ordained to supplie Keig once.

The referrs of the Diocesian Synod were publickly read and recommended to the bretheren.

It is ordeaned ther shall henceforth no excuse for absence be allowed from anie of the brethren, unles, in their absence, ther be some sent from them, with ane account of their depending processes.

Mr. John Leslie sustained his disputes and questionarie tryall, and is approven, and it is ordained that he have a popular sermon upon John 3, 19, at next meeting, which is appoynted to be Febr. 28.

[22 cases of discipline]

At Alfurd Febr. 28, 1666.

Mr. John Leslie preached his popular sermon on John 3, 19, and is approven, and it is appoynted that the next day he give a tryall of the Languages, which is appoynted to be March 21, and Mr. Walter Ritchie is appoynted to exercise on the ordinarie matter of the Exercise.

(Absents named. No report anent the elders of Kinnethmont. Session Book of Towie to be visited—Supply for Keig).

(18 cases of discipline, one offender "being convict of profanation of the Sabbath by reproachfull expressions against the minister, and publick exclamation against the minister and Session . . . it is ordained that he satisfie in sackcloth").

March 21, 1666.

Mr. Walter Ritchie exercised on Rom. 4, 19, and his doctrin was approven.

It is appoynted that ther be no more meetings befor the tyme of the Diocesian Synod, in regaird that diverse are about the celebration of the Lord's Supper, and the next meeting is appoynted to be May 24, and Mr. John Walker is ordained to exercise on the ordinarie matter of the Exercise.

Mr. Robert Chein and Mr. Robert Dunbar wer absent through sicknes, Mr. William Glass absent at his brother's buriall, Mr. William Duncan as yet in the South, Mr. James Ross restrained by the Katherin.

No report concerning the elders of Kinnethmont, the minister being absent.

(Session Book of Towie approven. Keig vacancy supplied.)

By reference from the Session of Alfurd compeired John Jamissone, and being convict of three severall acts of drunknes, and of slandering of ane elder with lyeing and partialitie, it is ordered that he satisfie in sackcloath.

Mr. John Leslie was tried in the Languages, and gave some specimens of his knowledge, but was ignorant of the Hebrew. The bretheren haveing revised the whole procedor of the whole tryalls of Mr. John Leslie, Student of Divinitie, and haveing seriouslie considered the same, and haveing received considerable satisfaction on the severall poynts, have thought convenient to recommend him to my Lord Bishop, as being a youth of good and Christian conversation and sound principles, and who may, by process of tyme be a good instrument for edification of soules, that his Lordship may be pleased to grant him ane licence for publick preaching of the gospell.

The bretheren were severally removed for the undergoeing of the privie censure, and were approven by their fellow bretheren.

[16 cases of discipline]

Referrs of the Diocesian Assemblie holdin at King's Colledge Old Aberdeen, by ane Right Reverend Father in God, Patrick, by the mercie of God, Bishop of Aberdeen, and begune the 1 May 1666.

Sessio 1^o. ante meridiem.

After sermon by the Lord Bishop, the roll of the ministers' names being called, the absents notted, the visitors for the severall Exercises' books were appoynted &c.

Sessio 2^o. eodem die, post meridiem.

The afternoon was spent in reviseing and approveing the severall Exercise books of disciplin, and the book of Aberdeen Exercise approven, Kinkairden book, Garioch book, Ellon book, and Fordyce book approven, and the next meeting appoynted to be the next morning at 9 aclock.

Sessio 3^o. May 2. Ante meridiem.

The Lord Bishop and Assemblie appoynted ane committee of two bretheren from everie one of all the severall Exercises within the Diocess, to meet at the King's Colledge of Old Abd., upon the 12 day of June next (being the second Tuesday of that moneth) at 2 houres in the afternoon, for planting of ane Professor of Divinity at the King's Colledge, and for resolving on anie other thing that is referred to that meeting, and that these two be chosen the first day of the meeting of the severall Exercises respective, and that these to be chosen bring with them the extract of their commissiones forth off their owen severall Exercise books wherin they are to be registrat.¹

Item, it is recommended to all the Exercises and ministers who have not alreadie collected their charitable contribution for reparation of the Harborie of Peterheid, that now they do the same befor the first day of (*blank*) next to come.

Item, that the Bishop and Synod, upon ane supplicatione given in for ane charitable contribution towards the reparation of the harbories of Kelburne in the West Countrey, and Innerkeithen in Fyff, grounded upon severall warrands of Acts of Parliament and Privie Councill, recommending the samen to all Archbishops, Bishops, noblemen, heritors, shyres, and burroughs, for ane voluntarie contribution for that effect, being so necessarie works for the good of the countrey, the Lord Bishop and Synod seriouslie recommendeth the samen to all moderators and ministers within this Diocess, that they effectuellie and diligentlie go about the collecting of their contributiones to the effect forsaid, and earnestlie exhort the people therunto, especiallie seeing these warrands do proceed from the highest judicatories within this kingdome, and would not have been granted without weightie reasons and grounds, and that ministers themselves show good example to their people, by adding their own charitable help therunto, and deliver in their severall contributions either to the respective moderators, with ane particulare nott under each minister's hand of what is collected in everie parochin, and that the samen be sent to Aberdeen either by the moderators or ministers, and deliver so much as shall be collected for the harborie of Kelburne to William Leslie Burges of Aberdeen, and what shall be collected for the harborie of

¹ Note 20.

Innerkeithen to Master Alexander Forbes, Clerk to the Assemblie, who are appoynted Sub-Collectors to that effect.

It is ordered by the Lord Bishop and the Assemblie that Alexander Stewart in the parochin of Turreff (as is thought), at least frequenting the samen, be cited to appear befor the Bishop and commission appoynted to meet the second Tuesday of June next, being the 12 of that moneth, to be censured as he shall be found guiltie, and that the Exercise book of Turreff with the Kirk Session book therof be brought in and produced befor the said Lord Bishop and committee, for clearing the truth of that bussines concerning the said Alexander, and that ane precept be directed for summonding the said Alexander Stewart to comper the said day.

Sessio 4^a. eodem die post meridiem.

It is ordered that Mr. George Burnet, parson of Kinkairden, Mr. Robert Reid at Banchorie, for the Exercise of Kinkairden; Mr. Adam Barclay at Towie, Mr. James Gordoune at Alfurd for the Exercise of Alfurd; Mr. Alexander Ross at Mounimusk for the Exercise of Garioch, shall perambulat and visit the Kirks of Aboyne and Glentaner, for considering the convenience of uniteing these kirks in one parochin, and to meet and conferre with the heritors of these parochines theranent, and to report to the Lord Bishop what they found therein, betwixt and the last day of May next, and at furthest the second Tuesday of June next.

Ordered that the Exercise Book of Deer be sent to Mr. William Jaffray elder, and he accordingly to report to the next Synod what he finds therein to be allowed or not.

The supplication presented by James Hay, pewterer in Old Deer for cleareing and vindicating himself of the rapt wherupon he was formerly accused by (*blank*) and her mother, the consideration therof is referred to the said Committee, to meet the second Tuesday of June next, as is above written.

All the bursers of Theologie are ordered to send in to the severall moderators the names of the severall ministers who are deficient in paying them their dues, to be presented by the moderators to the Lord Bishop the 2^d. Tuesday of June next.

Then as to the bussines anent the dask of Mortlech, it is referred

now as formerlie to the Exercise of Fordyce, and Mr. William Seton at Drumblet, Mr. Robert Chein at Kinnethmount, to be assessors, and that they report their diligence, what they find therin to the next Assemblie.

It is ordered that everie minister give in ane particulare accompt to the Lord Bishop what they have collected in their kirks, for the bridge of Dye, and to whom they delivered the samine.

Mr. William Stevensone, minister at Fordyce, is appoynted moderator for the Exercise thereof.

For the better observing of the Exercise meetings, it is ordered that if the present respective moderators be occasionallie absent, the other persones after named shall supplie as moderators in vice of the absents viz. for Aberdeen in vice of Mr. Alexander Mideltoune, principal, Mr. Robert Rynold; for Fordyce Mr. William Burnet at Cullen, in vice of Mr. William Stevensone; for Deer Mr. William Hay in vice of Mr. Alexander Gairden; for Alfurd Mr. James Gordoune in vice of Mr. Adam Barclay; for Garioch Mr. James Straquhan in vice of Mr. Alexander Rosse; for Kinkairden Mr. Robert Reid in vice of Mr. George Burnet; for Ellon Mr. Gilbert Andersone in vice of Mr. George Melvin; for Turreff Mr. Andrew Skein in vice Mr. William Jaffray.

John Deins, merchand, ane depauperat man by shipwrack (who was recommended by the former Synod for ane charitable supplie) is of new recommended to the bretheren for the same purpose, to collect for him at their severall kirks who have not as yet done the samin.

Item, the lyke recommendation is granted for John Semple and Marjorie Bankis who were burned and wasted by fire.

Item, it is recommended to the Commissioners who are to meet the said second Tuesday of June next, that they bring with them ane list of their names who are fugitives from disciplin within their respective parochines, and especiallie such as are not given up as yet at this Synod.

It is appoynted that the next Assemblie shall beginne the first Tuesday of October next 1666.

It is ordered that all absents and deficientes in payment of the Clerk's and officier's dues send in the samin with the commissioners who are appoynted to meet the said second Tuesday of June next, as the deficientes will be answerable.

[Names of fugitives from discipline]

At Alfurd May 24, 1666.

Mr. John Walker had the doctrin on Rom. 14, 20, wherin he is approven, and it is ordained that Mr. Adam Barclay exercise on the ordinarie mater at the next meeting, which is appoynted to be June 20.

Mr. Robert Chein reported that the Elders of his Session still declined to give in the penalties of those who were convict for profanation of the Lord's day by corne leading theron, and the said Mr. Robert is sharplie reproved for his slacknes in that mater, and it is ordained that the Bishop be advised with what course shall be taken in the bussines, and that so much the rather as the bursers of Divinity are not satisfied by the Session, and this advice is to be sought of the Lord Bishop by the commissioners who are to be appoynted to keep the meeting at Old Aberdeen the second Tuesday of June.

In obedience to the ordinance of the Bishop and Synod, the brethren did choose Mr. Adam Barclay, and Mr. George Watstone to attend the meeting at the Colledge Kirk of Old Aberdeen, the second Tuesday of June, for the nomination and election of a Professor of Divinity, and other maters ther to be handled, and a commission is ordained to be drawin up and subscrybed by the Clerk, to them for that effect.

[18 cases of discipline]

June 20, 1666.

There was no exercise, in regard of the moderator's absence who should have exercised, and Mr. James Gordoune moderat in his roome.

Mr. James Ross declared that his former absence was occasioned by rough sickness, wherfor he is excused.

Anent the Elders of Kinnethmount, no report from the Bishop in regaird of the moderator's absence, who should give an account of the same.

(Mr. Walker had supplied Keig, Mr. Chein to supply next.)

A regrate being given in by Mr. Robert Chein, concerning some licentious (? deboardings) at pennie bridels, it is referred to the next Synod, to be advysed what course shall be takin for repressing the same.

Next meeting to be Julii 18.

[20 cases of discipline]

At Alfurd Julie 25, 1666.

Mr. Adam Barclay exercised on Rom. 14, 21, and the doctrin was approven. And the same Mr. Adam being moderator inquired at the severall bretheren whether they hade gotten tymous advertisement for the observation of the fast, appoynted by publick authority to be kept upon the 18 of Julie (on the account wherof the dyet of the Exercise was changed to this day) for success to His Majestie's forces by sea, and whether they hade observed the samin; as lykwise whether they hade observed the anniversarie solemnities May 29. All the bretheren declared they hade observed the fast; onely Mr. Robert Irving declared that, in regaird to indisposition of bodie, he hade not observed the anniversarie, and Mr. John Maire declared that, by a necessarie avocation to Aberdeen the day befor it, he was withdrawn from the observation of it, but that he hade excused himself for it befor the Bishop.¹

The moderator reported that he and Mr. George Watson had kept the dyet at Aberdeen for the effect conveyin in the Act of the Synod, and that ther was a new dyet appoynted for the same effect to be kept the second Tuesday of August.

The next meeting appointed to be August 15, and Mr. Robert Chein to exercise upon the ordinarie mater.

Anent the bussines of the corne leaders of Kinnethmount, the moderator reported that he hade advysed with the Bishop theranent, and he produced a letter from the Bishop, warranding the bretheren to visit anie church where the bursers of Divinitie are not payed, and to call to ane rigorous account when the penalties and poores money are employed, and to rectifie these, or anie other disorders in the said churches, which being intimat to the minister of Kinnethmont he is desired to intimat the same to his elders, with certification if he returne not a satisfactorie report from them the next dyet, the bretheren will appoynt a visitation of the church, and call both them and him to ane account.

Mr. Adam Barclay desired that the day of his institution at Keig might be marked in the Register, which is done accordingly, the day being the 10 of this instant.

[21 cases of discipline]

¹ Note 21.

At Alfurd August 15, 1666.

Some of the bretheren having mett, but the moderator and some others being withdrawen by the laird of Wardehous his buriall, and the speaker withdrawen by infirmitie and indisposition of bodie, the meeting was adjourned to the 5^t of Sepr

At Alfurd Sepr. 12, 1666.

In regaird that by order for a publick thanksgiving for the victorie over the Dutches, to be observed on the 6^t of Sepr., the bretheren could not meet on the day formerlie appointed, the meeting was continued till this day. Mr. Robert Chein exercised Rom. 14, 22 and is approven.

The next meeting is appoynted to be Sepr. 26, and no doctrin to be the said day, in regaird of multiplictie of effairs, which, together with the privie censure, will take up the tyme.

Mr. Robert Chein having given no further account from his Session anent the penalties of the profaners of the Lord's day by come leading, but that they still refused to give up the same, the bretheren have appoynted a visitation of the church of Kinnethmount to be upon the last day of October, to call that bussines to ane account, and to look to the other effairs of that Church, and Mr. Walter Ritchie and Mr. William Glass are appoynted to visit that Session's books.

It being intimat to the bretheren that the Bishop desired that ther might be a more frequent handling of controversies, they resolved to proceed therin accordinglie, and Mr. John Walker is ordained to handle the controversie *An quis possit sine crimine separare se ab Ecclesia* which is the next branch of the controversie *de Ecclesia* following in ordour after the last that was handled, conforme to the ordinance of the Presbyterie, December 29, 1649.

The bretheren are inquired whether they hade kept the publick thanksgiveing, to be kept for the victorie over the Dutch. They all gave ane account that they hade observed the same.

Mr. Robert Irving desired that the dait of his institution (at Towie) might be insert in the Presbiterie Book, which was accordinglie done, the dait therof being Julie 26 last bypast.

Mr. Andrew Abercrombie desired the lyk, which was accordingly granted, the dait therof being the said 26 of Julie last bypast.

Mr. Robert Irving and Mr. Andrew Abercrombie are ordained to meet with the moderator and Clerk at Towie for visiting the scrolls and filling up the Register, that the book may be in to my Lord Bishop with all convenience.

[20 cases of discipline]

Kingis Colledge Old Abd. 2 Octob. 1666.

The Exercise buik of Alford is approven by the Lord Bishop and Synod.

Mr. Alex. Forbes, Clerk of the Synod.

Referrs in the Assemblie of Aberdeen, begun upon the second of October 1666.

Ante merediem.

After sermon hade by the Lord Bishop, and incalling upon the name of God, the roll of the ministers' names was called, the absents notted, and visitors appoynted for examining the books of the severall Presbyteries within the Dioces.

Eodem die post merediem.

This afternoon was spent in visiting and examining the books of the severall Presbyteries, and the books of Aberdeen, Kinkairden, Alfurd and Garioch approven.

3 Octob. ante merediem.

It is ordained that no fast be kept in anie privat congregation, without warrand obtained from the Lord Bishop, and when anie extraordinarie emergent shall fall out, that ane fast shall be thought necessarie, the minister of the place shall acquaint the Lord Bishop therewith, for obtaining his warrand therunto.

It is ordered that in everie Presbiterie at the meeting two common heads be handled betwixt everie Synod.

It is ordered that everie minister search their books and registers for excommunicat persones, and give in ane roll of them to the next Synod.

The book of Deir is approven.

Eodem die post meridiem.

The warrant in preceeding Assemblies in favors of John Deans is prorogat and continued untill he receive ane charitable help and contribution out of these parochines who have not as yet collected for him, and the bretheren in everie parochine ordered to collect for him in their severall churches.

The Book of Fordyce approven.

Ordered that Mr. Walter Darge, within the Presbitery of Fordyce be deprived of the libertie of preaching or exercising the ministeriall function in tyme comeing, and if he be found to contraveen, to be excommunicat.¹

The former warrands of the last Synod anent contributions to be collected in the severall congregations of the Dioces for reparatione of the herbouris of Kelburnie and Inverkeithine are continued to such parochines as have not alreadie collected for that effect.

Ordered that all ministers who are to send in their excuse in writs to the Lord Bishop for their absence in all insueing Assemblies do all direct their letters to the Clerk, who is ordered to deliver the same to the Lord Bishop, and that they send in therewith the Clerk's and the officier's dues, otherwise their excuse for their absence not to be admitted.

The meeting of the next Synod is appoynted to be the third Tuesday of Aprile next 1667.

[Then follows a list of fugitives from discipline]

At Alfoord September 26.

The moderator and bretheren being mett ther was no doctrin, in regaird of the multiplicite of effaires, which would take up the tyme.

Mr. George Gairden, and Mr. Robert Dunbar were excused for their last daye's absence, by reason of their valetudinarie condition, by which reasone they are also excused for their absence this day. Mr. James Ross being absent is excused, through the loosenes of the countrey, some parties of loose Highlanders being about the said fields. Mr. Andrew Abercrombie absent.

Mr. William Glass desired that his institution at Kildrummie, which was Septr. 13, might be put on record, which by these presents is accordinglie done.

¹ Note 22.

Mr. Robert Irving is ordained to supplie the vacancie at Glenbucket on a Lord's day befor next meeting.

The bretheren were severally removed for privie censures, and were approven.

Mr. John Walker is advertised to handle his controversie the next meeting at Kinnethmount.

[20 cases of discipline]

At Kinnethmount October 31, 1666.

The bretheren being conveyned received a letter from Mr. John Walker, excusing him that he could not be present for handling the controversie according as he was enjoined.

Mr. Robert Irving being absent is excused, in regaird he hade gone to Braemarre by ane order from the Bishop, to celebrat Roderick Mackenzie his marriage with Invercauld his relict.

Mr. Robert Chein, being inquired whether he hade intimat this meeting to the congregation, reported that he hade done so. from the pulpit, both Octob. 21 and 28.

The elders names were given up by him, which were Robert Milne, Thomas Barclay, James Milne, David Andersone, James Robertstone, John Craigh, Gavin Cruickshank. These were all present except Robert Milne and David Andersone.

Mr. Walter Ritchie, and Mr. William Glass reported that they hade received the Session Book of Kinnethmount, but that it was not yet filled up from the date of Aprile 1664. Whereupon it is ordained, that the minister have the book filled up, and in readiness against the second of Februarie, and deliver it to the foresaid visitors, that they may give in the full report thereof to the brethren at the next meeting after the said day.

It being found that some of the elders of the Session of Kinnethmount hade pledged themselves in some measure as sureties for the penalties enjoined on these who were guiltie of the profanation of the Lord's day by leading of corne, and the said elders viz. James Milne and James Robertstone did now fullie obledge themselves for the same to the Presbiterie, but desired some tyme wherein they might exact the same

from the delinquents : Wherupon it is ordained that, with all convenient diligence, they persue the said delinquents befor the Commissarie, and that they have these penalties forthcoming for the defraying of the ordinarie publick dues of that church.

[*Discipline case*—John Wilson and Jean Burnett.]

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Anent the foresaid John Wilsone, the Minister represented to the Presbiterie, that he hade behaved himself most insolentlie towards him, with reproachfull and threatening speeches, and disdainfull behaviour, bidding him severall times hang himself, and that hee knew not what held his hands unopened him, and that he should yet reward him, and took him by the shoulder. The said John being interrogat theranent, denied the same. Wherupon Mr. Robert Chein desired that, seeing the witnesses were present, who could prove the particulars, they might be instantlie called to bear witness theranent. And the bretheren did immediatlie call the said witnesses viz. Mr. William Morgan Schoolmaster at Kinnethmount, James Reidfoord, John Jamisone, and Alexander Couper, indwellers in the said parochin, who being admitted by the said John were sworne in his presence, and depoued as followeth viz. Mr. William Morgan depoued that the said John Wilsone said to the minister that hee should reward him for his good service, and that hee bade him lykwise hang himself, and all his kinne, and that hee knew not what held his hands unopened him. James Reidfoord depoued that hee heard him say, that as the minister had served him this day, so should hee serve him another day, and that hee bade him severall tymes hang himself, and that hee knew not what held his hands unopened him, but that hee saw him not take him by the shoulder. John Jamisone depoued ut supra, except in the first expression. Alexander Couper depoued ut John Jamisone. Wherupon the brethren thought fitt to referre the matter to the Bishop, and advised Mr. Robert to represent it to his Lordship, that hee might represent it to the High Commission, that course might be taken theranent.

[*2 discipline cases*]

Anent the matter of Mr. John Seaton, which was formerly referred to the Synod, it being found that it was omitted in the referrs therof, and it

being reported that the said Mr. John was removed out of the bounds of the Presbiterie to the Presbiterie of Aberdeen, it is ordained that the Moderator write to the Moderator of Aberdeen, that the said Master John be processed till hee report a testimoniall from us, and that in the meantyme everie brother of the Exercise doe, from pulpit, intimat in their severall congregations, that none doe imploy or countenance the said Mr. John in anie part of the ministeriall function, within their families, under pain of censure.¹

The day being spent, all other matters are continued to the next meeting, which is appointed to be at Alfoord Novr. 29.

At Alfoord Novr. 29, 1666.

Mr. John Walker handled the common head formerlie prescribed to him, and the doctrin was approven.

Mr. William Christie presented a letter from the Bishop, ordering that hee be put upon his tryall, with institution to the ministerie at Glenbucket. It is ordained that as the first poynt of tryall, hee exercise and have the addition at the next meeting, on the ordinarie matter of the exercise at Alfoord, Decr., 27.

It is ordained that Mr. John Mair supplie the vacancie At Cushnie once before the next meeting.

[12 cases of discipline]

Anent Mr. John Seaton severall of the brethren having forgotten to intimat the ordinance, it is renewed.

At Alfoord December 27, 1666.

Mr. William Christie exercised on Rom. 14, 22, 23, and was approven.

It is appoynted that the said Mr. William have a popular sermon upon 1 Tim. 1. 15, which is appoynted to be at Alfoord Januarie 24.

Mr. John Maire reported that hee hade obeyed the former ordinance in supplying the vacancie of Cushnie, and Mr. John Leslie is ordained to preach once their befor next meeting.

[20 discipline cases]

¹ Note 23.

At Alfoord Januarie 24 1667.

By reason of the storminess of the weather, no meeting but of some few of the brethren, who appoynted the next meeting to be Februarie 7.

At Alfoord Februarie 7, 1667.

Mr. William Christie preached a popular sermon 1 Tim. 1, 15; and the doctrin is approven. It is prescrybed to him as his next poynt of tryall that hee handle the common head, *De principio formali mediationis in Christo mediatore*.

Mr. John Leslie not having supplied the vacancie of Cushnie, it is ordained that hee supplie it one day, and Mr. William Glass another befor next meeting.

[15 cases of discipline]

By reference from the Session of Tough, a bill given in by George Wilsone to the said Session, desireing a room in the Church of Tough for ane desk, was presented to the Presbiterie, which bill is referred by the Presbiterie to the Bishop.

Mr. James Gordoune, minister at Alfoord, did represent to the Presbiterie, that John and Alaster Forbeses, sones of umquhill Robert Forbes of Invereirne, had murdered Andrew Bain, in the Parochin of Alfoord. The matter is referred to the Synod to be advysed what course shall be taken theranent.

It is appoynted that the next meeting be March 7th.

At Alfoord March 7, 1667.

Mr. William Christie handled the common head, as was formerlie prescrybed. And the next dyet hee is ordained to sustain his dispute therupon, and the rest of the pairts of his tryals viz.: his questionarie tryall, and the tryall in the languages, which dyet was appoynted to be March 28.

Mr. John Leslie not haveing yet supplied the vacancie at Cushnie is again ordained to supplie the same, Sabbath day come eight dayes, and Mr. William Glass Sabbath day come a fortnight.

[17 cases of discipline]

Anent Mr. John Seaton, the moderator reported that hee had written to Mr. Robert Rynold conforme to the former ordinance, and the severall brethren give an account of their intimation of the ordinance of the meeting concerning him.

It being found that the tyme granted for filling up the Session book of Kinnethmont was expired, it was ordained to be delivered to the visitors thereof viz.: Mr. William Glass and Mr. Walter Ritchie, and a report therof to be given against the next day.

Mr. John Walker and Mr. John Maire are ordained to visit the Session book of Clatte, and the book is delivered to Mr. John Walker.

At Alfoord March 28, 1667.

Mr. William Christie sustained his dispute and questionarie tryall, and tryall of languages, and was therin approven.

The Moderator and brethren of the Exercise haveing taken into consideration the severall poynts of tryall, which Mr. William Christie had sustained with intention to the ministeriall function, and haveing found that in exercise, populare sermon, handling of controversie, disputes, and questionarie tryall, hee had acquite himself to their satisfaction, they ordained that a recommendation should be transmitted, under the Clerk's hands, to the ordinarie, the Right Reverend Father in God, Patrick, Bishop of Aberdeen, that the said Mr. William might receive ordination from him.

Mr. John Leslie reported that hee had supplied the vacancie of Cushnie as hee was appoynted.

Mr. William Christie is ordained henceforth to supplie the vacancie of Glenbucket.

[15 cases of discipline]

The Visitors of the Session book of Kinnethmount declared they had received the same, and promised to have the report readie against the next day.

Anent the Session book of Clatte, it is reported that Mr. John Maire, one of the visitors, had not yet seen it, but it shall be delivered to him with diligence.

The severall brethren were removed one by one, for their privie

censure, and were approven, but some exhorted to wait better on the Presbyteriall dyets.

The next meeting appoynted to be May 16, and Mr. James Ross, following in the ordinarie course of the Exercise, the exercise is laid upon him.

Referrs of the Diocesian Synod of Aberdeen, holden in Apryll 1667.

Apryll 16. Sess. 1^o. ante meridiem

Imprimis, after sermon hade by the Lord Bishop, the roll of the ministers' names was called, the absents notted, and visitors appoynted for everie Presbiterie book which was produced.

It is ordered by the Lord Bishop and Synod, that old age, unless verie extreme, and accompanied with other deseases, so that, through infirmitie, the absents may not be abell, shall not be ane sufficient excuse for absence, and that, conforme to the former Acts, everie absent send in his excuse in wret to the Lord Bishop, directed to the Clerk, with his and the officer's fees.

Item, George Keith, sometyme Reider in Slaines, is recommended, conforme to his former warrands, to all such parish churches, who have not as yet contribut for ane charitable supplie to him.

Item, it is ordered that all ministers absent from their Presbyteries, and not giveing ane accompt of their particulare referres to the moderator, the moderator at first shall admonish them of their neglect, and if they do not ammend shall acquaint the Lord Bishop therwith, that ane visitatione may be indicted for visiting that church wher the minister doeth neglect as said is.

The rest of this afternoon was spent in examining and visiting the severall Presbiterie books which were produced.

Sess. 3^o. Aprill 17. ante meridiem.

It is ordered that all these who receive privat baptisme from such as are not authorised with orders from the Lord Bishop shall be processed with excommunication by the minister within whose parochin the error is committed.

Item, it being represented by the commissarie of Aberdeen and the procurator fiscall to the Lord Bishop and Synod, that, notwithstanding

of the Act of Assemblie holden in October 1662, few or no ministers within this dioces have given in to the procurator fiscall ane list and roll of the defunct persones within their severall parishes, therfore the foresaid Act is hereby renewed, with this express addition, that all ministers who shall fail in giveing in at everie Synod ane list of the dead within their parochins shall be deprived of all ease and benefit of the said former act anent confirmeing of ministers and their wives testaments gratis.

Item, it is ordered by the Lord Bishop and Synod that everie minister within this dioces, who have not as yet contribut at their churches for help and support to the Polonian students, shall as yet collect for them, and what shall be received to be sent in to Mr. John Menzies, Professor, befor the first of Julie next.

Item, William Keith in Garlogie is seriouslie recommended by the Lord Bishop and Synod to everie minister within this dioces, for ane charitable contribution, to be collected for him at each parochin Church, conforme to his supplication, and deliverance therof.

Item, it is ordered that all ministers be carefull that the bursers of Divinitie be punctuallie payed, to witt, twentie shilling for ilk hundreth communicants, and that each moderator take ane exact account therof, and everie minister give up to the Lord Bishop ane list of the defaulters, that visitatione may be made at there Kirks for redressing therof.

Item, it is ordered that all ministers who have not as yet collected for ane charitable help and support towards Major John Kerr may as yet collect for him with all diligence they can, conforme to his supplication, and former order given therupon, October last.

Item, it is ordered by the Lord Bishop and Synod, that, in everie parish kirk within this dioces, it may be notted in the Session books, 1. the text wherupon the minister hath his sermon each Lord's day, 2. next, that the dayes and dyets of each minister his catechizing his people be also notted, and everie minister be carefull to goe through all his people at least once everie yeir, and 3. that ministers make report to the severall Presbyteries when they have gone through their catechizing, and how oft in the yeir communion is administered, and ane nott therof made in the Presbiterie books, and that the samin, with the rest of the Presbiterie Acts, be presented at each Assemblie to the Lord Bishop and Synod.

Item, in regard to the multitud of fugitives and other loose people wandering from place to place to shift the censure of the Church, it is ordered by the Lord Bishop and Synod that all ministers within this dioces doe give tymous warning from pulpit before everie terme, that no strangers be received within their respective congregationes without sufficient testimonials, and that within a moneth after everie terme they cause their elders visit their severall quarters, and demand testimonials from everie person which hath come to reside within the parochin at that tyme, and that the names of such as want testimonials being given by them to the Session, the Session shall therupon forthwith convene those persones befor them, and process them, ay and while they report sufficient testimonials, that they process also such as doe continue in harboring and receiving those disorderlie persones, and because vagabonds may come to parishes betwixt terms, therefore it is lykwise ordered that ministers and the elders in everie congregation make the lyke inquire for testimonials once everie moneth, and give ane account of their diligence accordingly to the Session, who shall proceed against such persones, as is befor ordained, and that the minister's and Sessione's diligence therin be recorded in the severall Session books.

Session 4th eodem die post meridiem.

Item, in regaird of the growth of error, it is ordered by the Lord Bishop and Synod that everie minister keep ane watchfull eye over his whole flock, where they have ground to suppose anie wavering, or lyk to be drawn away by seducers from the truth, that, upon the first notice therof, they be carefull to deall with them tymouslie, and informe them for the preventing of their further desertion, and for this end to call to their assistance anie one or more of the brethren of the ministerie, if they shall find it needfull. As also in such parishes where profest papists or quakers are, Presbiteries be diligent that they be speedilie conferred with by such as shall be thought fittest for the work, and that such of them as doe obstinatlie refuse conference, or, after sufficient means granted them of information, shall give no probable hopes of their reclaiming, be thereafter formallie procest with the censure of the Church.

Item, for restraining abounding profanity, it is lykwise ordered as aforesaid that all ministers within this dioces be careful in exercising Church censure against such scandalous persones, by uncleanness,

drunkenness, curseing, Sabbath breaking, &c., and for guarding against the profanation of the Lord's day, that ministers be carefull to inculcat to their people the great dutie of sanctifying the Sabbath, and that those who are indwellers within anie town or parochin that shall be found unnecessarilie travelling on journey to or from home on the Lord's day shall forthwith be called befor the respective Sessions wher they live, and enjoined to be admonished, rebuked, and make confession of their sinne befor the congregation, otherwise to be processsed, and if anie be found travelling without the parish wher they reside, that their names be given up by the minister of the parish where they are deprehended, to the minister of the parish where they live, to the effect they may be censured accordingle, and that publication be made of this Act by everie minister, at each parish Church within this dioces, wherthrough none may pretend ignorance.

Item the Lord Bishop and Synod recommend Thomas Findlater, in the parish of Rathin, to everie minister within this dioces, to collect ane charitable contribution in their severall Churches and Church Sessiones.

The next Synod is appoynted to be and beginne upon the first Tuesday of October next 1667.

[Here follows list of "*fugitives from discipline*"—9 from Aberdeen Presbytery, 19 from Deir Presbytery.]

At Alfoord May 16, 1667.

There was no exercise, Mr. James Ross, upon whom the exercise lay, having been the former day absent, and not knowing that it fell to him to exercise.

The said Mr. James excused his former daye's absence by inability to travell, but in regaird that he hade been absent throughout the whole winter half yeir, hee is admonished and exhorted to keep the meetings more punctuallie.

The brethren having taken notice of Mr. Robert Dunbar his absence for about the twelve moneth bygone, without anie letter or excuse, or anie account of his discipline sent from him, did appoynt two of their number viz.: Mr. Walter Ritchie and Mr. John Maire to goe and confer with him theranent, and to report to the next meeting.

Mr. John Leslie presented to the Presbiterie an order from the Bishop to enter him to his tryals, with institution to the ministerie at the Church of Cushnie; wherupon it is ordained that he have the Exercise and Addition, upon the ordinarie matter the next meeting, which is appoynted to be June 5.

No report from Mr. William Christie anent the supplie of the vacancie of Glenbucket.

[19 cases of discipline]

The visiters of the book of Kinnethmont declared that they hade not yet fullie visited it, but when soone they should have done they should make report to the Presbiterie.

Mr. William Glass delivered the Session book of Cushnie to be visited, and Mr. George Watsons and Mr. John Walker are appoynted visiters therof, and to make report to the meeting.

A motion being made by some brethren what ecclesiasticall censure should be imposed on such as are guiltie of theft, it is referred to be advised with by the Bishop and Synod.

At Alfoord June 5, 1667.

Mr. John Leslie did exercise and add on Romans 15, 1, and is approven. It is ordained that hee have a populare sermon on Matthew 5, 8, at the next meeting, which is appoynted to be June 27.

The brethren sent to Mr. Robert Dunbar reported, that they hade spoken to him anent his absence from the Presbiterie, who hade declared that hee was not clear to keep with us under the present government, in regaird to his oath at his admission to the ministerie, in regaird wherof hee could not be a member of our meetings, unless hee would come over the bellie of his conscience. It is ordained that the matter be referred to the Bishop, and that a letter theranent be written to his Lordship by the moderator.

It is reported that Mr. William Christie hade supplied the vacancie at Glenbucket the Lord's day week eight dayes.

The visiters of the book of Kinnethmount declared that they were readie to give in the report, but is continued by reason of the minister's absence.

The visitors of the book of Cushnie are found not yet readie to make the report.

The severall brethren did report that they had intimat the names of the severall fugitives within this Presbiterie publicklye from their pulpits.

[16 cases of discipline]

At Alfoord June 27, 1667.

Mr. John Leslie hade a populare sermon on Matthew 5, 8, and is approven, and is ordained to handle the controversie, *De merito bonorum operum*, at the next meeting which is appoynted to be Julie 24.

The report of the Session book of Kinnethmount continued in regaird of the minister's absence.

The visitors of the book of Cushnie not yet readie to give in their report, it is ordained that they use diligence therin against the nixt meeting.

[12 cases of discipline]

The moderator, with Mr. Walter Ritchie and Mr. John Maire, are appoynted to visit the Schools of Alfoord and Tillinessle, upon the Moneday and Tuesday befor the next meeting.

At Alfoord Julie 24, 1667.

Mr. John Leslie handled the controversie, *De merito bonorum operum*, and was approven, and the next dyet he is ordained to sustain his disputes, questionarie tryals, and the tryall of the Languages, which is appoynted to be August 14.

The last dayes absents were gravelie admonished for their absence, their reasons not being relevant.

Mr. William Christie desired that the day of his institution at Glenbucket should be put on record which was Julie 24.

It is reported that John Wilsone is admonished pro 3°. June 9, prayed for pro 1°. June 16, pro 2°. June 23, pro 3°. June 30. It is ordained that hee be cited to next meeting to object if hee hath anie thing against the formalitie of the process.

[12 cases of discipline]

The brethren appoynted for the visitation of the Schools reported that they hade obeyed the ordinance, and hade warned the Schoolmasters to reforme what disorders they hade found, and particularely the Schoolmaster of Tillinessle, who was sharplie rebuked for suffering his schollers to wear armes, anent which the brethren of the Exercise admonished him to bewarre of that, or anie the lyk insolencie for the future.

The moderator reported that he hade written to the Bishop anent Mr. Robert Dunbar, conform to the former ordinance.

At the desire of Mr. Thomas Forbes his relict, it is ordained that the appretiation of the manse and bigging of Keig be registrate in the Presbiterie book, the tenor wherof followeth.

At Keig August 30, 1666 yeirs, by virtue of a commission directed by ane Right Reverend father Patrick, by the mercie of God, Bishop of Aberdeen, for the appretiation of the bigging and houses belonging to the executors and aires of umquhill Mr. Thomas Forbes, late minister there, conveyned Mr. George Gairden minister at Clate, Mr. James Gordoune, minister at Alfoord, Mr. Walter Ritchie, minister at Forbes, and Mr. John Maire, minister at Tough, together with John Hay, wright in Folfurd, Patrick Snowie, mason, wher ane edict lawfullie execute and indorsit being given in to the said ministers, and publickly called at the Church doors. Conveyned William, master of Forbes, and George Wilsone, heritors, who giveing no reason, neither makeing anie exception why the said houses and bigging should not be appretiat nor yet against the workmen chosen, the said workmen were solemnly sworn for their faithfulness. Wherupon the said ministers, together with the workmen, proceeded to the appretiation, and found as followeth. Imprimis ane hall with ane chamber on the one end, and ane cellar on the other, the hall and the chamber consisting of eight cuples, of one balk, the chamber of one cuple, the cellar having above it ane loft, and the whole three having in them five windowes, and ane fixed bed in the hall, item ane kitchen, consisting of sixtein peece of great timber, and twelve dissen of kebbars, with ane midle wall, and ane chamber on the end of it, having ane window of three lights, and consisting of nine peece of great timber ; item ane stable consisting of one cuple, eight pannes and fourtie kebbars, doore and doore cheeks, lock bands, manger and rings ;

item ane byre of ane cuple, with ten panne and roof; item ane yeat consisting of nine boards, foure bands, and two steples; item ane hill and hill barne, of twentie great timber, eight dissene of kebbars, with doores, lock, and bands suteable; item ane utter byre on the end of the hill barne, of nine great timber, and with other necessities; item ane corne yard dyke bigged of dry stone; item three quarters of ane orchyard dyke, within which are fourtie two great trees, and threttie nine small trees, yeard doore and bands. All which having been particularely veued by the oversight of the said workmen, and having taken the particulare inventor of everie particulare within them, the said ministers did appretiat them to the value of three hundreth sixtie nine pundis Scottis, three shilling, eight pennies—which to be of veritie is testified by these presents, written by the said Mr. John Maire and subscrybed by us,

Sic subscribitur

Jo. Maire

Mr. James Gordoune

Mr. Walter Ritchie

Sic subscribitur by the Bishope

Old Abd. Octob. 9, 1666.

The above mentioned appretiation
of the Manse of Keig is found orderly made,
and is therfor allowed by me,
Pat. Bp. of Aberdeen.

At Alfoord August 14, 1667.

Mr. John Leslie sustained his dispute, and the rest of the pairts of his tryals, and was approven.

The moderator and brethren of the Exercise haveing taken to consideration the severall pairts of the tryals past by the said Mr. John, and finding him to have given satisfaction therin, ordained that a letter of recommendation should be transmitted in his favore to the Bishop, that hee may receive ordination from him.

The visiters of the book of Kinnethmount were readie to give in their report, but in regard there were severall escapes found therin, wherof they thought fitt to admonish the minister, who is now absent, the moderator and brethren of the Exercise referred the said report unto their privie censure.

No report of the book of Cushnie, one of the visiters being absent.

Anent John Wilsone, ane execution duellie indorsit being given in against him, he is called, but not appearing, the process is ordained to be extracted and transmitted to the Bishop.

Ther was presented a letter from the Bishop desireing that some of the brethren might be appoynted to goe to the Church of Tough to indeavor ane accommodation betwixt George Wilsone of Finzeach, and the rest of the heritors of that parochin, anent ane roome for a dask to him in the said Church, wherupon it is appoynted that the moderator, George Watstone, and Mr. Walter Ritchie meet there together with the minister of the place and the heritors, who are to be advertised to that effect, on the 16 of this instant, that report may be made to the Bishop according as his letter requires.

It is appoynted that the next meeting be September 5, and Mr. James Ross ordained to exercise on the ordinarie matter of the exercise.

[14 cases of discipline]

At Alfoord September 5, 1667.

Mr. James Ross exercised on Romans 15. 23, the doctrin is censured, and hee exhorted to studie more clearnes in his doctrin.

The next meeting is appoynted to be at Alfoord, September 18, and no doctrin to be, in regaird to the multiplictie of effaires, and privie censure.

The report of the Session book of Cushnie is given in, and is approven.

The brethren appoynted to meet at Tough reported that they hade obeyed the ordinance, but could effectuat nothing, wherupon they were to give a retorne to the Bishop.

By order sent from the Bishop, it is ordained that William Forbes of New, John Forbes of Ledmakay, Robert Andersone in Lochans, Donald M'Alaster now in Strathdoune, be summoned to the next meeting to answer for their profanation of the Lord's day by fighting, wounding, and maiming one another, and witnesses to be summoned to that effect.

By order also from the Bishop, it is ordained that Mr. Robert Dunbar be summoned *litera scripta* to appear befor the next meeting, and the

brethren ordained Mr. George Gairden to caus his officer lay on the summones on him, and returne the execution to the Presbiterie.

It is ordained that, in reference also to ane order sent from the Bishop, the severall ministers give in the names of the papists, as well excommunicat as not excommunicat, within their congregationes, as also the names of all professed quakers if anie be, that they may be presented by the Bishop to the councell against the first of November.

By reference from the Session of Alfoord, William Mitchell being ane elder of the said Session, is delatit to have contumaciouslie disobeyed ane ordinance of the said Session, in face of the congregation, by refusing to collect for the poor. It is ordained that hee be summoned to the next dyet.

[7 cases of discipline]

At Alfoord September 18, 1667.

No exercise by reason of the multiplicite of affairs, and privie censure.

Though the report of the Session book of Kinnethmount was continued to this dyet, yet, by reason of the minister's absence, it is found that it must be continued to the next.

A litterall summons, lawfullie execute, was given in against William Forbes of New, John Forbes of Ladmakay, Robert Andersone in Lochans, and Donald McAllaster, chargeing them to appear befor this meeting: and lykwise against William Forbes of Culquharie, John Forbes of Buquhain, Robert Mechie in Meikle Glencarvie, John Milne in the Ord, John Morgan sometyme Schoolmaster in Strathdone, and John Milne in Dilhandie, chargeing them to appear and bear witness in the matter of the pairties foresaid, who being all called, appeared onely William Forbes of New, who is charged apud acta to be present at the next dyet of the Exercise, and it is ordained that all the rest of the foresaid persones be summoned pro 2°.

By letter from Mr. George Gairden, it is reported that hee had not summoned Mr. Robert Dunbar, in regaird hee thought it incumbent to the Presbiterie officer. The brethren takeing it evil that hee hade so slighted their ordinance, as if the officers had not been subordinat to

them, ordained him *de novo* to caus his officer to summond the said Mr. Robert to the next meeting, and a letter to be written to the said Mr. George by the moderator for this effect.

Conforme to the Bishop's order, the brethren gave in the names of the papists in their severall congregations as followeth viz: in Tillinessle William Gordoune of Terpersie professed papist, Anna Gordoune his daughter-in-law Laidie Terpersie excommunicat for poperie; for the parochin of Auchindore Francis Gordoune of Craig excommunicat, Anna Gordoune his Laidie profest papist, Robert Hood in the Mains of Craig excommunicat, and Marie Ogilvie his spouse, Alexander Gordoune servant to the laird of Craig excommunicat; for the parochin of Strathdiveran, Cabrach, James Stewart of Lesmurdie, Elspet Straquhan his wife, and Patrick Gordoune, all three excommunicat; professed papists, but not excommunicat William Grant in Ardwell, Isobell Gairden his wife, John Duff in Shewell, Margaret Kelman his wife, William Anderson in Socco, Jean Corsbie his wife, Agnas Murray; in the parochin of Kinnethmount Patrick Gordoune of Cults excommunicat, Christan Grant his spouse profest papist, Thomas Gordoune of Mostoune excommunicat, Margaret Dunbar his spouse, whose process is closed, but not sentenced, Hugh Gordoune of Kirkhill, and Elspet Hay his spouse, whose processes are also come to the sentences, James Peirie, servant to Patrick Gordoune of Cults, whose process is also come to the sentence; in Clatte James Bettie and Jean Reedford professed papists.

Appeared William Mitchell, who being convict by his own confession of his contumacious disobedience to the Session's ordinance, as before said, is ordained to collect the poor's money in the Church till the next dyet of the Exercise, and to deliver it to the other collector appoynted by the Session, and that under pain of process, and withall hee is charged apud acta to the next meeting to receive his censure.

It is referred to be advysed with the Assemblie, what course shall be taken with elders who either desert the Session, or slight the ordinances therof.

It is recommended to the brethren who have not yet collected for the Polonian Students, to collect for them, and to carrie it into the Synod.

It is recommended also to the brethren to collect for William Mackie, who is recommended by the parliament.

By reference from the Session of Leochell, William Paterson, who hade been sentenced befor the said Session, to satisfie for frequent absence from the ordinances on the Lord's day, is declared to be contumacious to the Session's sentence, and is ordained to be summoned to the next day.

Mr. John Leslie desired his institution to the kirk of Cushnie to be put in the record which was September 15, 1677.

The severall brethren were removed one by one to have privie censure, and are approven, onely Mr. Robert Irving is exhorted to attend the meetings of the Exercise better, and Mr. William Glass is admonished to take heed to himself, and beware of keeping trysts in change houses, wherby the enemies of the ministerie may be readie to take advantage of bringing him under ane evil report.

The next meeting is appoynted to be the last of October, and Mr. William Christie appoynted to exercise on the ordinarie matter of the Exercise.

2^d October 1667.

This Presbiterie buik of Alfurd approven be the Lord Bishop and Synode.

Mr. Alex. Forbes, Clerk to the Synod of Abd.

Referrs of the Diocesian Assemblie of Abd., holden by ane Right Reverend Father in God Patrick Bishop of Abd., and begunne October first 1667 yeirs.

Session 1st Ante meridiem Oct. 1.—67.

The rolls of the ministers' names was called, the absents notted, visitors appoynted for the severall Presbiterie books.

Session 2^d eodem die post meridiem.

The books of Garioch and Deir were approven.

Session 3^d 2 Octr. ante meridiem.

It was ordered that all expectants under tryals give evidence in their knowledge of the Greek and Hebrew tongues, and that the accompt therof be exprest in their respective recommendations.

Anent the scandall of murther committed in Alfoord parochin by

John and Allaster Forbess dwelling in the parochin of Strathdone, it is ordered that they be processed therfor by their awin ministers.

The books of Alfoord, Aberdeen, and Turreff were approven.

Item, it is seriouslie recommended by the Lord Bishop and Synod, that all ministers who have not already collected in their severall parochin Churches within this dioces, for help and support of William Keith, sometyme in Garlogie, Agnes Chalmers, relict of Mr. Walter Hempseid, and George Keith, sometyme in Loarstone, and the Polonian Students, shall collect in their kirkes for the forenamed persones, and to deliver what they collect, with ane nott therof, to the persones particularie after mentioned viz. : Mr. George Meldrum to receive the collections of Aberdeen Presbiterie, Mr. John Keith for Kinkairden, Mr. Robert Irving for Alfoord, Mr. James Straquhan for Garioch, Mr. William Meldrum for Turreff, Mr. William Stevenson for Fordyce, Mr. George Melvill for Ellon, and Mr. Alexander Gairden younger for Deir, and all to be sent in to the said Mr. George Meldrum minister at Aberdeen, betwixt this and the fifteenth day of Januarie next to come.

Session 4°. eodem die post meridiem.

In obedience to the two Acts of Privy Councill against papists and quakers, presented by my Lord Bishop, and publickly read befor the Synod, it is ordered that everie Presbiterie within this diocess, shall meet on the sixteenth day of this instant, and take up ane exact account of all papists and quakers within their bounds, and that everie moderator bring ane account of them to the Lord Bishop, at the King's Colledge Kirk, in Old Aberdeen, upon the last Tuesday of the said moneth of October instant. And to that effect, the Lord Bishop and Synod nominats and appoynts the persones after named to keep the said dyet the foresaid day, the Principal of King's Colledge, and all the ministers of the tounes of New and Old Aberdeen for the Presbiterie of Aberdeen, Mr. George Burnet and Mr. Robert Reid for the Presbiterie of Kinkairden, Mr. Alexander Ross and Mr. James Straquhan for Garioch, Mr. George Melvill and Mr. John Straquhan for Ellon, Mr. William Stevenson, and Mr. Alexander Seaton for Fordyce, Mr. William Jaffray yor. (if hee be able to travel) and if not Mr. William Meldrum in his room, and Mr. Andrew Skein for Turreff, Mr. Adam Barclay and Mr. James Gordoune for Alfoord, Mr. Gilbert Clerk and Mr. Alexander Gairden yor.

for Deir. And that everie excommunicat papist, or anie of them whose process is led *ad sententiam*, be summoned conforme to the particulare precepts directed by the Lord Bishop theranent, and delivered to each moderator, and the said precepts and executions therof to be reported at the foresaid meeting, the said last Tuesday of October instant.

Item, it is ordered by the Lord Bishop and Synod that ane list be given up by each minister of all persones living together as married people within their parochins, and not publickly known to be lawfullie married according to the order of the Church, and how long they have so lived.

The books of Fordyce, Kinkairden, and Ellon were approved.

Session 5°. 3^d October ante meridiem.

Item, ordered that each burser student in Divinitie report yeirly to their respective Presbyteries, ane testimoniall from the Professors of Divinitie, of their attendance and proficiencie, with certificatione, if they faylz they shall lose their benefice, and others settled therein.

Session 6°. Eodem die post meridiem.

It is ordered that all ministers absent from the last Session of this Synod be censured and rebuked by the moderators and brethren of their owen respective Presbyteries, as they shall be given up in the referres, and that their censures be recorded in the several Presbiterie books, and reported to the next Synod.

Mr. Andrew Abercrombie, minister of Invernochtye, is suspended from the ministeriall exercise, untill the last Tuesday of this instant October, for his misbehaviour of late at the Rawes of Strathboggie, untill that matter be further tryed. And Mr. George Watson, minister at Leochell, is appoynted to make intimation of the said suspension to the congregation of Invernochtye, upon the thirteenth of this instant, being the Lord's day, and, dureing the suspension, the Presbiterie of Alford is ordered to be carefull that his kirk be served each Sabbath in preaching, marriage, and baptisme for the people in that parochin, and the said Mr. Andrew was chairged apud acta to compere befor the Lord Bishop, and the brethren who are to convey with him, upon the said twentieth ninth of this instant October.

Item, the next Synod appoynted to meet and beginne the third Tuesday of Aprile next 1668.

(Here follow lists of fugitives from Discipline, Presbiterie of Garioch, George Forsyth and his spouse Elspet McCulloch for carrying away ane unbaptized child from the parochin of Moniemusk, and four other fugitives.

From Presbiterie of Deir, 8 fugitives.)

At Alfoord October 16, 1667.

By particulare order from the Bishop and Synod, the dyet of the Exercise haveing been changed to this day, Mr. William Christie exercised on Romans 15. 13, and was approven.

The next dyet of meeting is appoynted to be November 14, and Mr. William Burnet, Schoolmaster at Alfoord, being found by the brethren to have carried himself piouslie and faithfullie in his calling, and having now resided amongst them about foure yeirs, thought it expedient to put him to some tryall of his gifts, and therfore ordained him to have ane common head, *De perfectione Scripturae*, against the said day.

Anent the book of Kinnethmount, the visiters reported that they hade visited the said book, and hade found 1°. scarcitie of collections for the poor, 2°. unfrequent administration of the communion, 3°. no word of visiting of families, 4°. no word of a preparatorie sermon befor the communion, 5°. no exact account of exacting penalties, 6°. unfrequence of Session for a long time, and 7°. no pageing of the book, which being laid to the said Mr. Robert his chairge, hee was seriouslie exhorted to amend these things.

Anent Mr. Robert Dunbar, the matter is continued until the referrs of the Synod come out, in regaird severall of the brethren reported that the Bishop and Synod advysed that hee should be delt tenderlie with, which the brethren resolved to doe.

The brethren haveing received from the Bishop summondses to be directed against the papists and quakers within their respective parishes, were ordained to lay them on against the day conveyned in the said summondses.

It is reported that William Mitchell, elder in Alfoord, hath entered his office of collecting for the poor.

It is reported that some have collected for the Polonians, and given the same, and the rest were exhorted to remember them.

It is lykwise recommended to the brethren that they remember William Mackie.

In regaird to the minister of Strathdone his suspension from the exercise of the ministerie for a tyme, the brethren ordered Mr. William Christie to preach once there befor the next meeting.

It was reported by Mr. George Watsone, that hee had intimat the suspension of Mr. Andrew Abercrombie, conforme to the ordinance.

[11 cases of discipline]

At Alfoord November 14, 1667.

Mr. William Burnet hade ane common head, *De perfectione Scripturæ*, and was approven, and his theses on the said head were distributed to be disputed the next day.

The next meeting is appointed to be December 12.

The gentlemen of Strathdone viz. William Forbes of New, John Forbes of Ladmakay &c., haveing been summoned, called, but not compeiring, are ordained to be summoned pro 3^o.

The referrs of the Synod haveing come to the hands of the ministers, and nothing being found therin anent Mr. Robert Dunbar, the brethren resolved to forbear for awhile, till hee be delt with.

No report of the execution of the summondses against the papists, &c. from Mr. James Ross and Mr. Robert Chein, in regaird of their absence, but the brethren present reported that they hade obeyed the ordinance.

The Polonians were again recommended to those who hade not collected for them.

William Ritchie again recommended to the brethren who hade not collected for him.

The said day, Mr. William Christie reported that he hade preached at Strathdone, according to the ordinance.

Mr. Walter Ritchie and Mr. John Walker were appoynted to supplie the vacancie at Alfoord befor next dyet of meeting.

[9 cases of discipline]

At Alfoord December 12, 1667.

No exercise nor discipline, in respect that the brethren hade received ane order from the Bishop, for calling of ane edict (which was formerlie served by Mr. John Walker at the Church of Alfoord unto that day) in the favores of Mr. George Forbes, minister for the tyme of Inverleithen, to the chaarge and cure of the Church of Alfoord, which edict being called, appeared, Andrew Farquhar elder in the said parochin of Alfoord, in name, and with commission from John Forbes of Balfuge, together also with a great number of the people who gave in a protestation, subscribed by the hand of the forsaid John Forbes of Balfuge, and the names of the rest of the elders of the Session of Alfoord and parishoners who appeared, bearing some reasons wherfor the said Mr. George should not be admitted to the cure and chaarge of Alfoord, which reasons in the said protestation are contained at length, protesting also that they might have libertie in tyme and place convenient, if need were, to add more reasones to their said protestation, and more subscriptiones, which they obleidged themselves should to the triple exceed the number contained in the protestation, declaring that, through the violence of the day, they could not get conveyned for the tyme, wherupon they took instruments in the hands of a nottar publick. Appeared also Alexander Forbes in Petfeichie, brother-german to the said Mr. George, protesting that the pairties subscribent of the foresaid protestation, should be obliged to make out the reasones therin contained *sub poenam calumniae*, wherupon hee also took instrument in the nottar's hand. The brethren haveing heard the pairties did ordain that, according to the commission granted to them by the Right Reverend Father in God, Patrick, Bishop of Aberdeen, a report therof should be made to his Lordship, conforme to the tenor of the premisses, and that under the hands of the Moderator and Clerk of the meeting, and sent to his Lordship, together with the protestation foresaid.

The next meeting is appoynted to be Januarie 16, 1668, and Mr. William Burnet appoynted to sustain the dispute of his theses, conforme to the former ordinance.

It is reported that Mr. Walter Ritchie and Mr. John Walker hade obeyed the former ordinance, in supplieing the vacancie of Alfoord,

and Mr. John Leslie and Mr. John Maire are appoynted to supplie the same, against the next dyet of meeting.

At Alfoord Januarie 16, 1668.

Some of the brethren haveing mett, by reason of the paucitie of their number who did meet, and the want of the moderator (no vice moderator being as yet appoynted) the brethren conveyed for the tyme adjourned the meeting to the 30th of this instant Januarie, and the foresaid Mr. William Burnet is ordained then to sustain his disputes.

At Alfoord Januarie 30, 1668.

Mr. William Burnet sustained his disputes *De perfectione Scripturae*, and was approven.

The next meeting is appoynted to be Februarie 20, and Mr. William Burnet ordained to have ane exercise on the ordinarie matter of the Exercise.

The gentlemen of Strathdone viz.: William Forbes of New, John Forbes of Lademakay &c., not haveing been summoned yet pro 3^o, the former ordinance anent them is renewed, and they ordained to be summoned pro 3.

Mr. Robert Chein reported that, according to the Bishop and Synod their order, hee hade summoned the papists within his parish, and sent in the executiones to Aberdeen.

The Polonians and William Mackie again recommended to the brethren who have not collected for them.

It is reported that Mr. John Maire and Mr. John Leslie hade supplied the vacancie at Alfoord, and Mr. George Watson and Mr. William Glass appoynted to supplie the same against the next day of meeting, and a letter ordained to be sent to Mr. William Glass, being for the tyme absent, for that effect.

Mr. John Maire haveing ane designation of faill and divott for him and his successors, hee desired that the same might be insert and registrat in the Presbiteriall records *ad futuram rei memoriam*, which was ordered to be done as followeth,—

At Tough, the first day of August, the yeir of God 1667 yeirs, the said day by virtue of ane commission granted by the Right Reverend Father in God, Patrick Lord Bishop of Aberdeen, in favours of Mr. John Maire, minister of Tough, for designation to him and his successors of foggage, common pastorage, faill and divott, of the daits at Aberdeen, the tenth day of Julie, in the yeir of God 1667 yeirs, conveyed Mr. Adam Barclay, Minister at Keig, Mr. Walter Ritchie, Minister at Forbes, and Mr. George Watstone, Minister at Leochell, and passed to the Church at Tough, and to whom ane edict lawfullie execute and indorsit, by Alexander Innes, servant to the said Mr. John Maire, was given in, chairgeing the whole heritores, parishoners, and others haveing or pretending interest, to appear at the Kirk of Tough, on the first day of Agust in the yeir foresaid, to hear and see the said designation, who being thrice called, and no man appearing to alleadge reason in the contrarie, the commissioners above named did proceed in the bussines, and haveing perambulated the neerest adjacent within the said parochin, and finding no Church lands within anie competent adjacencie, wherout off the said Minister and his successors could be served to the effect foresaid, save onelie the lands of Kirktowne of Tough, and Endurnoes, did therfor designe, and by these presents doe appoynt and designe the said Mr. John, present Minister at Tough, and his successors Ministers there, to be served in all tyme comeing in foggage, common pastorage, faill, and divott, upon the neerest adjacent ground suitable for that purpose, of the said lands of Kirktowne of Tough, and Endurnoes, where they can find that they can be most commodiouslie served, with free issue, and enterie, conforme to the Act of Parliament made theranent.

In witnes wherof these premisses, written by the foresaid Mr. George Watstone, are subscriybed by the said Commissioners hands, day, place, and yeir of God above written, before these witnesses James Reid in Endurnoes and the foresaid Alexander Innes.

Sic subscribitur

Sic subscribitur by the witnesses
James Reid, Witness.
Alexander Innes, Witness.

Mr. Adam Barclay
Mr. Walter Ritchie
Mr. George Watstone.

[9 cases of discipline]

At Alfoord Februarie 20, 1668.

Mr. William Burnet exercised on Romans 15. 4, and was approven.

The next meeting was appoynted to be at Alfoord March 12, and Mr. William Burnet appoynted to have a populare sermone on 1 Peter 2. 11.

The gentlemen of Strathdone not being as yet summoned, the former ordinance is renewed.

The Polonians and William Mackie again recommended to the brethren.

It is reported that Mr. George Watsone hade not as yet supplied Alfoord, his dyet haveing been supplied by ane other, and that Mr. William Glass was not able to keep by reason of sickness, and therfor Mr. William Christie and Mr. George Watsone are ordained to supplie the vacancie at that place befor the next meeting.

By reference from the Session of Towie, a literall summons lawfullie execute and indorsit was given in against Alexander Innes of Sinnahard, who haveing been delait to the said Session for contumacie, drunknes, and dishaunting of the ordinances, and particularlie for ane contumacious contempt of the worship of God at his owen Church, on the second day of Februarie, being the Lord's day, upon which day, in face of the congregation, conveyed for the service and worship of God, at the verie tyme when the minister was entering the Church (haveing ridden doune the water side from the parish of Glenbucket), hee rod hard by his owen Church stile homewards to his owen son's (haveing by a servant called for some keyis from his wife, who was for the tyme in the Church, and deserted the worship, to the great scandall of the congregation); As lykwise hee, by the offence committed by him on the first Lord's day of Januarie, in that hœ came from ane tavern in another parochin, to the parochin of Keig, and there, with some companie, entered another tavern within less than ane quarter of mile to the Church of Keig, and drank there till the worship was begunne, and, in tyme therof, did pass from the said tavern hard by the Church stile to another tavern, within ane bow shott to the Church, where hee stayed the rest of the day, and night following; and haveing proven contumacious to the said Session, was called, who compeired, and by his confession was convict in maner

following, to witt, he confessed that he came by the Church of Towie whilst the people were gathering to the Church, and was at no Church that day, as lykwise that hee came by the Church of Keig, and was at no sermon that day, onelie hee denyed that hee drank in tyme of sermon, or anie thing extraordinarily. Hee is summoned apud acta to compeir again befor the brethren of the Presbiterie at Alfoord, the next dyet of their meeting, which is to be March 12, and Mr. Adam Barclay is ordained to chaarge witnesses from the parochin of Keig, to bear testimonie what was his deportment there, the first Lord's day of Januarie.

[10 cases of discipline]

At Alfoord March 12, 1668.

Mr. William Burnet gave ane populare sermon on 1 Peter 2. 11, and was approven, and hee is ordained to sustain his questionarie tryals, and of the languages at the next meeting, which was appoynted to be the 2^d of Aprile.

A littrell summonds lawfullie execute and indorsit was given in against William Forbes of New, John Forbes of Ladmakay, and Robert Andersone, in Lochane, who being called, compeired not, and being found contumacious are ordained to be summoned to the next insuing Assemblie.

The Polonians and William Mackie again recommended to the brethren.

Mr. George Watstone and Mr. William Christie reported that they hade preached at Alfoord according to the appoyntment, and Mr. Andrew Abercrombie ordained to preach befor the next dyet of meeting, at the said place.

Alexander Innes being called, compeired, as lykwise compeired witnesses chairgit from the parochin of Keig viz. William Davidsone, Elspet Andersone, Isobel Wallace, John Jamisone, and Arthure Jamisone, to bear testimonie on the matter of the scandalous carriage of the said Alexander upon the first Lord's day of Januarie, against whom the said Alexander declairing that hee hade no exception, they were sworne in his presence, and depouned as followeth viz. William

Davidson depoune that Alexander Innes, and some others with him, came upon the Lord's day, in the morning, to the boat of Keig, and called to cause sett on ane fire in the said William his chamber, but did immediatlie hurrie from thence to James Jamisone's, whither the said William (haveing something to speak with William Forbes of Skelliter who was there) went up to them, and that he found them there drinking, and saw them drinking healths, and left them drinking when hee came to the Church, and that, after sermon, when hee came home to his owin son's (being also a change hous) hee found them there, but that they hade received no drink there, in regaird that hee and his wife were both at Church, but that hee found them lying upon beds when hee came home.

Elspe Anderson, servant to the said William Davidson, depoune, that shee being at home, Alexander Innes, and those with him, came to the said William his hous, after the people were in church, and that shee judged him drunk when hee came in, but that haveing called for drink hee found none, in regaird her mistress was in the Church.

Isobell Wallace, wife to James Jamisone, depoune that when hee came to her hous, being unacquainted with the said Alexander his temper, shee could not know whether hee was drunk or not, and that hee, with a considerable number with him, drank nine pints of aile, and that shee saw them drink ane health, and that when they called for more shee declaired there was no more aile in her hous, wherupon, one of them haveing searched the bowies, and finding no more, they begane to remove out of the hous, but that they lingered awhile about the hous, and then went away, but shee herself being alone to keep the hous went not to church, so could not tell whether sermon was begune or not when they removed from the toun.

John Jamisone depoune that hee saw the said Alexander, with those who were with him, in that hous befor sermon, and that, calling for more drink, one of them searched the bowies, but found none, but hee knew not when they removed, in respect hee stayed not long, but came to sermon and left them there. Arthure Jamisone depoune that hee came to that hous, but entered not in companie with them, and knew not when they removed, being in Church when they went by.

The brethren, haveing considered the premisses, found the said Alexander guiltie of ane high and scandalous profanation of the Lord's day, and contempt of the ordinances, abandoning the place of publick worship, and traversing from tavern to tavern; and lykwise takeing to consideration the notoriety of his customarie drunknes, wherto severall of themselves could sufficientlie bear witnes; as lykwise takeing to consideration when that, at the first day of his appearance, hee came befor the Presbiterie, being in his cups, and behaved himself most insolentlie, proudlie, and contumaciouslie, with his head still covered when hee spoke to the moderator and brethren, and accompanying almost everie sentence with horrid oaths, and his accustomed expression of his vowing to God, and spoke to his owin minister in most reproachfull terms, giving him ordinarelie the compellation of Robin the Ranter; and that being severall tymes exhorted to forbear his swearing and curseing, hee still insisted, and used many more scurrilous, undervaluing, and threatning expressiones, telling us hee would appeal to the Bishop, and then bid us all hang ourselves; and that being inquired, why hee did dishaunt ordinances, answered that hee would keep the Church when hee pleased, and forbear when hee pleased; as lykwise that, at the second day of his appearance, his deportment was after the same maner, refusing to stand with ane discovered head, notwithstanding that hee was admonished, whou hee ought to behave himself befor a judicatorie, useing the same reproachfull speeches towards his owin minister as formerly, and the same insolent carriage towards the brethren of the Presbiterie; therfor did ordain that (notwithstanding his guiltines deserved a verie high measure of censure) hee should onelie be admonished by the moderator to forbear his drunknes, swearing, and contempt of the ordinances, and should repaire to his owin church, and there, in presence of the congregation, upon the Lord's day, in the publick place of repentance, should manifest ane humble sense of his sinne, and, after his satisfactione, the same to be intimat from the pulpit of Keig, for takeing away of the scandall there, and in caice of disobedience hee should be processed. Which sentence when it was intimat unto him, hee did so contemne, that he declared hee should first sitt doune befor the whole parochin, and (*indecent expression*), and did appeal, pretending we were partiall judges. But the brethren considering, that *in crimine*

notorio, appellatio non sit admittenda, the minister is ordained, in caice of his contumacie, to goe on in process with him.

It being found that William Forbes of Skelliter, Donald Farquhar-sone, and some others, in the parochin of Strathdone, were in companie with the said Alexander Innes, the said first Sabbath of Januarie, in the parochin of Keig, and so were guiltie with him in that scandall, it is ordained that the minister of Strathdone should search for the rest of these persones, and should bring them to satisfaction.

[*II cases of discipline*]

At Alfoord, Aprile 2, 1668.

Mr. William Burnet sustained his questionarie tryals, and his tryall in the languages of Greek and Hebrew, and was approven. And the Presbiterie considering all the pairts of his tryals, and haveing found sufficient satisfaction therin, and being hopefull that, through the blessing of the Lord, hee shall prove ane able instrument for God's glorie in his church, ordained that hee should be recommended to the Bishop for giving him license to preach publicklie when and wher hee should be lawfullie called therunto.

The next dyet of meeting is appoynted to be the 20th of May.

The Polonians and William Mackie again recommended to the brethren.

Mr. Andrew Abercrombie reported that hee hade supplied Alfoord, and Mr. Robert Irving ordained to supplie that vacancie against the next meeting.

It is reported that Alexander Innes of Sinnahard, not haveing obeyed the former ordinance, and continueing contumacious, was publicklie admonished pro 1^o, March 22.

It was lykwise reported that, immediatlie after the former meeting at Alfoord, while the brethren were gone out to take some refreshment, the said Alexander Innes behaved himself verie insolentlie, in intrudeing upon the companie with ranting songs, and expressiones, and particulie two or three brethren reported, that while Mr. John Walker told him that the brethren hade delt with him in the spirit of meeknes, hee, in their hearing, answered the said Mr. John, that, by the wounds of

God, he was a liar; as lykwise, after the minister of Towie and the minister of Strathdone had removed, hee could not be restrained by some gentlemen who were in his companie, from pursueing after the minister of Towie, with all speed, whom, when hee overtoke, hee abused with contumelious and reproachfull speeches, accompanied with manie oaths, and laid hold on his bridle, and menaced with manie provoking speeches.

In reference to the premisses, the moderator produced ane letter from the Bishop, declareing that all further process in that bussines be delayed till the appeal be judged, and the matter be heard by him and the Synod. Wherupon the brethren referred the whole procedor to be cognosced and considered by the insuing Synod, and to be advysed therby what course they shall take for the future in such cases, when flagitious persones studie to stop their process by appeals.

Mr. Andrew Abercrombie reported that hee had spoken with William Forbes of Skelliter and Donald Farquharsone, who had promised to give satisfaction to their Session.

It is ordered, that after William Forbes of Skelliter and Donald Farquharsone shall give satisfaction of their breach of Sabbath unto the Session of Strathdone, Mr. Andrew Abercrombie shall report the same to Mr. Adam Barclay, that hee may report it to his people in Keig to whom the scandall was first given.

It being found that the Church of Cabrach was vacant now, by the removall of Mr. James Ross to Tarlan and Migvie, the heriteres and others of Cabrach did present ane supplication to the brethren for supplie of the vacancie of that place, till the Lord should provide ane minister of their owen for them.

Ane letter was presented to the brethren, from the Bishop, showing that hee had received ane presentation from the Earle of Marre, in favour of Mr. John Irving, Student of Divinitie, for his instalement in the parochin of Cabrach to the cure, and chaarge therof, and therfor desired that the brethren should enter him to his tryals, in reference to the said place, in all convenient diligence, which the brethren, considering, in obedience to the said order, did ordain the said Mr. John to have ane common head, *De locis sanctorum defunctorum*, against the appoynted tyme of their meeting, and that hee should distribute his theses thereon at the assemblie, and lykwise hee was ordered to

preach once, or if he could twice, at the Church of Cabrach befor the next meeting.

Referrs being read anent the referrs relating to Alexander and John Forbess alleadgit murtherers, it is found that the church of Alfoord, wher the fact is alleadgit to be committed, is yet vacant, so that no process against them can be intended until the plantation of that Church.

The privie censure was past, and the severall brethren haveing removed one by one were censured and approven.

Mr. William Burnet was appoynted Clerk to the Presbiterie.

[10 cases of discipline]

Jo. Maire, Clerk to the meeting of the Exercise.

At the Kingis Colledge in Old Aberdeen 8 October 1668.

Session 4th post meredim.

The discipline of this Presbiterie, from October 1667 till the following Synod in Apryle 1668, is visited and approven by the Bishop and Synod, excepting process of Alexander Innes of Sinnahard, which is to be rectified according to the Act past by the Bishop and brethren of the respective Presbyteries, conveyned at Alfoord May 12, 1668, for cognition of the said process, which Act is ordered to be transmitted with the referris of this Synod, and insert in the Presbiterie book of Alfoord.

Mr. Al. Forbes, Clerk to the Synod of Abd.

Referres of the Diocesian Assemblie of Aberdeen, holden by ane Right Reverend Father in God, Patrick Bishop of Aberdeen, and begunne the twentie ane of Appryle 1668.

Session 1^o. ante meredim.

After sermon and prayer hade by the Lord Bishop, the roll of the ministers names was called, the absents notted, and divers appoynted for the severall Presbiterie books, the Presbiterie of Turreff not being present.

Sess. 2^o. eodem die post meredim.

The books of Aberdeen, Kincardine, and Fordice were approven.

Sess: 3°. Apryle 22, Ante merediem.

Concerning the Presbiterie Book of Alfoord, the visiters of the said book represented that there was ane process therin ledd against Alexander Innes of Sinnahard for severall scandalls mentioned in the said process, and the said Alexander his miscarriages befor the said Presbiterie, and to divers brethren therof, and the said Alexander hade appealed from the said Presbiterie to the Bishop, the Bishop also declareing that hee hade received ane letter from the said Alexander Innes, shewing as for the present hee was valetudinarie and unable to travell, and therfore desiring to be excused for not appeiring before his Lordship and the Synod. The Bishop therupon, with advice of the Synod, ordained that two brethren from everie one of the Presbyteries viz. for Aberdeen Mr. James Gordone, and Mr. Robert Raynold; for Kincardine Mr. Robert Reid, and Mr. John Keith; for Garioch Mr. Alexander Ross, and Mr. James Straquhan; for Fordice Mr. William Thomsone and Mr. Alexander Seatone at Banff; for Deir Mr. Alexander Gardin and Mr. Gilbert Clark; for Turiff Mr. Andrew Skeen, and Mr. William Meldrum; for Ellon Mr. John Straquhan and Mr. George Melville at Udny, shall meet with him at the Kirk of Alfoord, upon Tuesday the 12 day of May next to come, by ten o'clock in the fornoone, for cognosceing upon the said process, and judging the grounds of the said Alexander his appeal, and that summonses be issued forth for charging the said Alexander to appear befor the Bishop and fornamed brethren, the said day, to hear and see the said process and grounds of his appeal cognosced and judged, as lykwise appoynted the moderator and remnant brethren of the Presbiterie of Alfoord to be present the said day and place, for the caus above written.

The further accompt of the visiters' diligence and censure of the Presbiterie book of Alfoord is continued till the meeting of the next Synod.

Anent supplicants for charitable supplie, the former hail acts in their favours are renewed untill such tyme as they receive supplie from everie parochin who have not yet remembered them, and in particulare George Keith, sometyme in Loarstone, is recommended to the Presbiterie of Ellon as befor, and to the rest of the Presbyteries within the Dioces who have not yet contributed the charitie for him.

The meeting of the next Synod is appoynted to be the first Tuesday of October next to come 1668.

(Fugitives from discipline—names. 8 from different parishes.)

Deficients in payments of the Clerk and Officer's dues within the Presbiterie of Alfoord.

Mr. William Glass deficient in May 1666.

Mr. Robert Irving for the said Assemblie May 1666, and this last Assemblie.

Mr. John Leslie deficient the last Assemblie and this.

Mr. Andrew Abercrombie rests this last Assemblie.

Mr. William Christie deficient the last two Assemblies.

Mr. Adam Barclay deficient October Assemblie.

Mr. William Davidsonsone deficient all preceeding Assemblies.

Mr. Walter Ritchie deficient May 1666, Apryl 1667, and the last Assemblie.

Mr. Robert Dunbar deficient May 1666, and this last Assemblie.

Mr. Robert Chein rests the said last Assemblie.

At Alfoord May 20, 1668.

Severall brethren haveing mett did adjourn the meeting of the Presbiterie to June third, in regard the place of meeting was taken up with a great confluence of people, gathered together to the Sheriff Court which was sitting there for the tyme.

Alfoord June 3, 1668.

Mr. William Burnet, Schoolmaster at Alfoord, conforme to the former appoyntment, acted Clerk and took his oath *de fidei administratione*.

There was no exercise by reason of John Irving his absence.

The next meeting is appoynted to be June 24, and the exercise to be upon Mr. John Irving, according to the former appointment.

It is reported that Mr. William Burnet, Student of Divinity, supplied Alfoord in Mr. Robert Irving his vice.

In reference to the scandall of Alexander Innes, in respect that by the Bishop and brethren mett at Alfoord May 12, for the discussing of

his appeal, it was enjoined that the said Alexander should mak satisfaction by appearing befor the pulpits of Keig and Towie, in face of the respective congregations, upon some Lord's dayes betwixt and the last of June instant.

The minister of Keig desyred to be advised by the Presbiterie how hee should carrie as to the accepting the said Alexander his satisfactions, in regard that by ane emergencie since, in the toun of Lochell, hee did bewray that hee was continueing in his sinne of customarie swearing and drunkenness, haveing come thither on the twentie second of May, and being drunk, brok out in abominable cursing, frequently in his speeches upon the wounds of God, and the devill take him, and singing a vile prophane song. Wherupon the brethren thought it convenient, that befor hee be received to satisfaction, there be a letter written by the moderator to the Bishop, that they may receive his Lordship's mind how to proceed in that business.

Anent William Forbes of Skelliter, and Donald Farquharson, it is reported that they have satisfied the discipline of the Session of Strathdone.

No report of the supplie of the Cabrach vacancie by Mr. John Irving, in regard of his absence from this meeting.

All the brethren present declared that they hade observed the anniversary of the 29 of May.

By reasone of a complaint given in by the Presbiterie officer, that severall were deficient in paying to him those fees, wheras hee ought to be satisfied off the delinquents in their parishes, it is ordained that everie minister, the next Presbiterie day, immediately after the absolution of everie delinquent, bring a shilling st. with them, otherwayes to pay it out of their own purses.

The referris of the Synod were read and recommended.

[12 cases of discipline]

At Alfoord June 24, 1668.

Mr. John Irving handled the controversie *De locis sanctorum defunctorum*, and sustained his disputes thereon, and hee was approven. It is appoynted that hee have the Exercise and Addition upon Romans 15. 5, as his next poynt of tryall, at the next meeting at Alfoord July 15.

The Moderator reported, that, conforme to the former ordinance, hee hade sent ane letter with Mr. John Mair to the Bishop, and looked for ane return befor this tyme, but in regard neither Mr. John Mair was returned, neither any answer come to his hands, and the brethren being confident that Mr. John Maire would be come against the next dyet, resolved to wave the bussines of Alexander Innes till that tyme.

Mr. John Irving reported that hee hade supplid Cabrache's vacancie twice since his first engagement.

By reference from the Sessions of Kildrummie and Auchindore, compeired William Ker, and John Guy for the scandall of profanation of the Lord's day, upon (*blank*) day of Apryle, by a struggle in the church of Kildrummie, as lykwise the said John Guy and James Cook for struggling and beating one another the same day, in the parish of Auchindore, the said persones are all cited apud acta to be present at the next Presbiterie, and witnesses to be summoned as they are given up by them both without exception viz. Francis Hair in Brux, Robert Reid in Ley, John Bruce in the Denn, George Forbes in Culfork, Arthure Lumsden in Clova, William Gunan in Neither Kildrummie, James Shirrer in Mossat, and Alexander Shirrer in Auchinleith to whose deposition alone, the said John Guy and James Cook referres the whole bussiness.

Mr. John Irving is ordained to supplie Cabrach, once betwixt and the next meeting.

[9 cases of discipline]

At Alfoord July 15, 1668.

Mr. John Irving exercised on Romans 15. 5, and was approven. It is appoynted that hee have a popular sermon on Matthew 11. 28, and sustain his questionarie tryals, and tryall of the Languages, at the next dyet, which is appoynted to be August 12.

Anent the matter of Alexander Innes, it is reported by the moderator that hee has received no return from the Bishop, and therfor the brethren have continued him to the next meeting.

Anent the scandall of William Ker, John Guy and James Cook, compeired the forsaid persones, together with Francis Mair, Robert Reid,

and Alexander Shirrer, witnesses in the forsaied scandalls, being admitted by the parties, were sworn, and by the depositiones of Francis Mair, and Robert Reid, the said William Ker was vindicated, in respect that, according to his master's command who hade given him order to keep his dask from being possessed by any upon the Lord's day, except by such as had his warrand, he had onlie desyred the said John Guy to remove from the said dask, and the said John Guy was convict, as having, upon that desyre, made in ane hostill way for a duck against the said William, professing hee would sitt there who should say the contrarie, and did afterwards pull his own sword belt from his shoulders, and throw it to the other side of the church, and took his sword loose in his hand after a threatening manner, and went and traversed the churchyard in ane insolent way, and in the afternoon went, in contempt of the said William, to the ground of Drumnahoov, and sett up props and danced about them in a bravading and provocking manner; as lykwise, by the depositione of Alexander Shirrer, to whose sole depositione both the forsaied John Guy and James Cook did referr their scandall committed the said day, in the parish of Auchendore, the said James Cook was vindicat, and the said John Guy was convict of prophanation of the Sabbath, by drinking from ane hour befor sun-setting to midnight, and by wounding the said James Cook. Wherupon it is ordained that he satisfie in the church of Kildrummie *in sacco*, and pay ten marks to the session of Kildrummie, and that he satisfie after the same manner at the church of Auchindore, under pain of process, and the minister of Clat ordained to process him, till he report ane testimoniall of his satisfactione.

The said Mr. John Irving reported that he had supplied Cabraches vacancie, and ordained yet once to supplie before and the next dyet.

[11 cases of discipline]

At Alfoord August 12, 1668.

Mr. John Irving gave his populare sermon, Matthew 11. 28, sustained his questionarie tryall and tryals of the languages, and was approven.

The next meeting is appoynted to be September 9, Mr. John Mair to exercise on the ordinarie place of the Exercise.

Anent the mater of Alexander Innes, Mr. John Mair stated that he had delivered the moderator his letter to the Bishop, but had received no return, and therfor it is continued till the Bishop send his return.

Anent the mater of John Guy, the minister of Kildrummie reported that he had not as yet obeyed the former ordinance of the Presbiterie, wherupon the minister of Clatt is again ordained to process him till he obey.

Mr. John Irving reported that he had supplied Cabrach vacancie, and is ordained to supplie yet once, betwixt this and the next meeting.

The Presbiterie taking to their consideration the frequencie of rapt, and particularly within the bounds of this Presbiterie, how that many were accessorie to the violent taking away of women, and either forcing them to follie or to marriage, thought fitt to referr the same to the Synod, to be advised what course shall be taken with such persones, and their assistants and adherents, as were guiltie therof.

Mr. John Irving having finished his tryals, in order to his admission to the ministrie of Cabrach, the Presbiterie, taking to their consideration the whole poynts of his tryals, did find themselves considerably satisfied theranent, so that they resolved to grant him a testimonie and recommendation to the Bishop, in order to his ordination.

[15 cases of discipline]

At Alfoord September 9, 1668.

Mr. John Mair exercised Romans 15. 6, and was approven, and Mr. Andrew Abercrombie ordained to exercise on the ordinarie mater of exercise at the next meeting, which is to be upon the 28 of October at Touch.

The mater of Alexander Innes continued ut supra.

No report of John Guy, the minister absent.

No report of the supplie of Cabrach, Mr. John Irving being absent.

By reference from the Session of Lochell, Adam Miln and Jean Andersone, husband and wiff, being delait of contumacie to the sentence of the said Session, for cursing and beating one another, on the Lord's day, to be summoned to the next dyet pro 2^o.

Mr. Adam Barclay, Minister at Keig, gave in his designation of

faill and divot, which he had off the lands within the parish of Keig, designed for him and his successors, he desyred that it might be insert and registrat in the Presbiterie Records *ad futuram rei memoriam*, and which was ordered to be done as followes—

(NOTE.—The “ designation ” is not inserted, as two pages—105 and 106—seem to be awanting.)

Referres of the Diocesian Assemblie holden at Aberdeen, by ane Right Reverend Father in God, Patrick, Bishop of Aberdeen, and begun the sixt of October 1668.

October sixt Sess: 1^o. post meridiem.

The roll of the ministers names was called, the absents notted, the Presbiterie books of Garioch, Deir, Kincardin, Alfoord, Fordice, and Ellon were presented to the Synod, brethren appoynted to visit the same, and report to the Bishop and Synod.

The Bishop did, in face of the Synod, produce severall processes of excommunicatione led by the respective Presbyteries against papists, quakers, and scandalous persones, which processes he had considered and approven, and accordingly given orders that the sentences of excommunication passe against them, and for that effect, these processes were delivered to the severall moderators. But because none of these processes are against persones within the Presbyterie of Alfoord, they are not here set down, yet the act concludes thus, As it is recommended to the severall moderators and Presbyteries to be carefull, that the sentences against these persones respective within their bounds, be with all conveniencie orderly executed by the ministers in whose pariochines the processe was led, and for that effect, it is ordered, that publick intimation be made, the Lord's day preceeding, that, next Sabbath, the sentence of excommunicatione is to be pronounced against such a persone, and this intimation to be made, both in the parioch churches where the processe was led, and also where the persones to be excommunicat doth reside.

It is appoynted by the Bishop and Synod, that there be ane uniforme order for carrying on processe against scandalous persones that prove obstinate, and for that effect, when any persone under scandall is delait, in a particular session, if (being thrice lawfullie cited), he doe not appear, he is to be declared contumax by the Session, and the processe extracted

and exhibited by the minister to the Presbyterie, who are therupon to issue out summonds against the said persones, befor whom, if (being thrice lawfullie cited), he do not appear, the Presbyterie then are to declare him contumax, and thereafter, order three public admonitiones to be given him, and after them that he be thrice publickly prayed for, and that the whole steps of the processe, after it is exhibited to the Presbyterie, shall be carried on by the Presbyterie's order, unto whom the minister shall report his diligence at each meeting, whilst the processe is going on, and accordingly be appoynted by them to proceed, and when the whole processe is closed and extracted, that it be read in face of the Presbyterie, and being approved that the moderator subscribe it, and thereafter transmitt it to the Bishop. And withall, it is declared that, if anie persone appearing befor the Sessione or Presbyterie respectively, shall be convict of scandall, and, being accordingly censured, shall refuse to submitt to their respective sentences, for removeing the scandall, in this case he is holden to be contumax, and accordingly proceeded against as is above ordered. But, if the persone so appearing and convict doe not judicallie refuse, but yet postponeth the obeying of the sentence, in that case one citatione more to be given him *litera scripta*, with certificatione that, if he compeir not and give obedience, he shall be declared contumax, wherin if he failzie he is to be declared contumax, by the respective judicatories, and accordingly proceeded against.

October 7, Sess : 2°. ante meridiem.

The Bishop and Synod doe ordaine that oaths of purgation, in cases of scandall, be not hereafter taken by any ministers of this diocie, in their privat Sessiones, or befor the congregationes, untill they have first advised with their respective Presbyteries, and received their order theranent.

It is ordered that the books of the severall Presbyteries be subscribed after this by the respective moderators, or clerks, befor they be sent to the Bishop, or Synod.

The moderators of the severall Presbyteries were put in mynd to be carefull, in going about the examination of the Session books within their respective bounds, conforme to the former acts made theranent.

Item the said day, because it is needfull that uniformitie be kept in executing the censure of excommunicatione, therfor it is ordained by the

Bishop and Synod, that (untill a more generall forme be ordered by the Church of this Kingdome) the following forme of excommunicatione be used and observed in this Synod against apostats to poperie, quakerisme, and other scandalous obstinat persones respectively, that the Lord's day on which their sentence is to be pronounced against any persone, the minister, after prayer to God for directione, and assistance in the work they are to be about, shall then speak to the congregacione as follows.

A forme of excommunicatione to be pronounced against such papists whose processes are closed and approven—

It is not unknown to you who are here present, that our Lord Jesus Christ, the King and lawgiver of his church, hath, in his blessed Word, commanded us to withdraw ourselves from evrie professed member of the church who walketh disorderly, as the Apostle Paul sheweth us, 2 Thess. 3. 6, and for that effect hath impowered the governors of the church to reject and cast out from the comunion and fellowship of the faithfull such as, after lawfull admonitione and due meanes (according to his appoyntment) used for their reclaiming, doth notwithstanding continue obstinately in their sinfull and scandalous walking, contrarie to the wayes of truth, holliness, and peace, according to that of our Saviour in the 18 of Matth. v. 17, 18 (he that neglecteth to hear the Church, let him be to you as ane heathen and publican, verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, &c.) And now forasmuch as A. B. hath fallen off from the truth of God, and unitie of the church, unto the errors and schism of poprie, and being convict therof, hath according to the law of Jesus Christ, been frequently admonished therof, and earnestly prayed for, and his repentance long and patiently expected, but as after these meanes used hath not been prevailed with, but yet continues obstinat, without any obedience, or signs of his true repentance, to the great dishonour of God, and offence of his people, therfor, it is ordained by the Bishop, our Ordinarie, and the brethren of our Presbyteries, that the dreadfull sentence of excommunicatione be pronounced this day in this place against him, by the minister there officiating, and, in obedience to the order, I doe, in the name of the great God, and by the authoritie of his sone, our Lord Jesus Christ, the glorious head of his church, excommunicat the said A. B.

from the comunione of the church, and reject him from the priviledges and fellowship of the faithfull, leaving him bound to the judgment of the Lord, till he give sufficient evidence of his repentance, and reconcile himself to the church, requiring you and all Christian people, according to the comandment of Christ, to avoid the said persone, and have no company with him, that he may be ashamed, untill he be again reconciled to the church, as he would not incurr the displeasure of God, and censure of the church, which, upon such as therein transgress, shall be inflicted.

Let the prayer accompanieing the sentence be to this effect—

That God, who has appoynted this terrible sentence, for removeing of offences, and reduceing of obstinate sinners, would make this his ordinance effectuall to all these holy ends, for which He hath appoynted it, that this retaining of the offender's sin and shutting him out of the church, may fill him with fear and shame, break his obstinat heart, and be the meanes to recover him from the power of the divill, that he may yet be saved, that others also may be stricken with fear, and not dare to sin, so presumptuouslie, and all such corrupt leaven being purged out of the church, which is the house of God, Jesus Christ may take delight to dwell in the midst therof.

A form of excommunicatione to be pronounced against such quakers, whose processes are closed and approven.

It is not unknown to you who are here present, that our Lord Jesus Christ, the King and lawgiver of his church, hath, in his blessed Word, comanded us to withdraw ourselves from evrie professed member of the church that walketh disorderly, as the apostle Paul sheweth us 2 Thess. 3. 6, and for that effect hath empowered us the governours of the church to reject and cast out, from the comunione and fellowship of the faithfull, such as, after lawfull admonitione, and due meanes, according to his appoyntment, used for their reclayming, doe notwithstanding continue obstinately in their sinfull and scandalous walking, contrarie to the wayes of truth and holliness, and peace, according to that of our Saviour, Matthew 18. 17, 18, he that neglecteth to hear the church, let him be unto you as ane heathen and publican, verily I say unto you, that whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall lose on earth shall be losed in heaven. And now,

inasmuch as A. B. hath fallen off from the truth of God, and unitie of the Church, unto the pernicious errors and unchristian practices of that late risen sect comonlie called quakers, particularly in slighting and revyling the public ordinances of God, and being convict therof, has, according to the lawes of Christ, been frequentlie admonished therof, and earnestly prayed for, and his repentance long and patiently expected, but, after all these meanes used, hath not been prevailed with, but continueth obstinat, without any sign or evidence his true repentance, to the great dishonour of God, and offence of his people, and therfor, it is ordered by the Bishop, our Ordinarie, and the brethren of our Presbyterie, that the dreadfull sentence of excommunicatione be pronounced this day, and in this place against him, by the minister there officiating, and, in obedience to this order, I doe, in the name of the great God, and by the authoritie of his sone, our Lord Jesus Christ, excommunicat the said A. B. from the comunion of the Church &c.—ut supra.

The forme of prayer accompanieing the sentence to be ut supra.

A forme of excommunicatione to be pronounced against such as refuse to submitt themselves to the discipline of the church, for removing the scandall of some grosse offences, after their processe is closed and approven.

It is not unknown to you who are here present, that our Lord Jesus Christ, the King and lawgiver of his church, hath, in his blessed Word, comanded us to withdraw ourselves from evrie professed member of the church that walketh disorderly, as the Apostle Paul sheweth us 2 Thess. 3. 6, and for that effect hath also impowered us, the governours of the church, to reject and cast out from the comunione and fellowship of the faithfull, such as, after lawfull admonitione, and due means, according to his appoyntment, used for their reclayming, doe notwithstanding, continue obstinately in their sinfull and scandalous walking, contrarie to the wayes of truth and holliness, according to that of our Saviour, Matthew 18. 17, 18, he that neglecteth to hear the church let him be unto you &c. and now forasmuch as A. B. has fallen into the grosse sin of (heir mention the scandall) and, being convict therof, has, according to the lawes of Christ, been frequently admonished therof, earnestly prayed for, and his repentance long and patiently expected but, after all these means

used, hath not been prevailed with to submitt to the discipline of the church, for removing the said scandall, but yet continues obstinat, without any evidence or signe of his true repentance for his sinne, and contempt of the church, to the great dishonour of God, and offence of his people, and therfor it is ordained by the Bishop, our Ordinarie, and brethren of the Presbyterie, that the dreadful sentence of excommunicatione be pronounced this day, in this place, against him by the minister officiating in this place. In obedience to his order, I doe, in the name of the Great God, and by the authoritie of his sone, our Lord Jesus Christ, the glorious head of his church, excommunicat the said A. B. from the comunione of the church &c. ut supra.

The prayer accompanieing this sentence to be ut supra.

Sess: 3°. eodem die post meridiem.

Anent the murther of James Lowrance, within the parish of Deskford, supposed to be comitted by Georg and John Chalmers, who have, upon the murther, left their own houses, it is ordered that the ministers of that dyocie mak public intimatione, that the said Georg and John Chalmers be not receipt within any of their parishes, as also the minister of Deskford is appoynted to keep back from the sacrament of the Lord's Supper all that are suspect of accessione to the said murther, till they be cleared of the said scandall.

Wheras some brethren desyred to be resolved what course they should tak with men slayers who had obtained ane remissione and are living peacably in their parishes within this dyocie, the Bishop and Synod ordaines, that such persones shall remove the scandall in saccloth within the parishes wher the slaughter was comitted.

It is ordered that the Presbyteries and ministers within the severall parishes, tak diligent notice of all such as shall be found to converse scandalously with excommunicat persones, and to be carefull to censure them according to their guilt.

Concerning reference from the Presbyterie of Aberdeen, what shall be done anent the pronouncing the sentence of excommunicatione against scandalous obstinat persones, who, being therfore procest, are fugitiv befor, or absent the tym of the close of their processe, the judgment of the Bishop and Synod for the present is, that the pronouncing of the

sentence be delayed for some considerable tyme, till tryall be made whether the fugitives be living or not, and for that effect their names to be given to the respective Presbyteries, and this to continue till the next Synod, at which Synod the case of fugitives is to be taken to further consideration.

October 8, Sess : 4°. Ante meridiem.

In regard it hath been the custom heretofore, in some processes, to goe on in processe against persones, after they had appealed from them, and befor the appeall be cognosced and judged ; therfor, for preventing the lyk, and ordering the maters of appeal that shall happen in all tymes coming, within this diocie, (untill a more generall course be prescribed by the church theranent) the Bishop doth give order and power to the respective Presbyteries to tak cognitione of, and cognosce, and judg such appealls as are made from the ministers, and particulare Sessiones within their bounds ; and when any persone shall appeall from the Presbyterie to the Bishop, it is appoynted that the moderator of the Presbyterie shall acquaint the Bishop therwith, and that the Presbyterie desyst from any further processe against the said persone, untill they have received further order from the Bishop theranent ; And because some scandalous persones may tak occasion to appeall from Sessions or Presbyteries upon frivolous reasons, and without any just ground, merely to stop and delay the processe from going on against them, therfor it is appoynted and ordained also, that if any persone shall be found (upon the cognoscing of his appeall respective) to have appealed without any just ground as said is, there shall be, according to the nature and qualitie of the offence, some further degree added to the censure befor inflicted upon him.

It being represented to the Synod that there hath been unmarried women surprysed and carried away violently, by men, especially of the Highland cuntry, under pretence to marrie them, and lykwise that there are frequent disorderly marriages, contrarie to the order and authorized custom of the Church, to the great offence of God, and scandall of Christian people, therfor, for curbing and restraining these enormities (in so farr as it concerns the ecclesiastical censure) the Lord Bishop and Synod doe ordain, that ministers tak diligent notice in their respective bounds of such scandalous persones, and that, who-soever, after tryall, shall be convict of having violently carried away any

unmarried woman, shall be censured in order to remove the scandall, in the same maner, in all things as is injoynd unto adulterers, albeit he should afterwards extort or procure the woman's consent to marrie him ; and if it be found that the woman carried away hath been privie unto the same, and in collusion with the man, without the knowledge and consent of her parents, in that caice that the woman be censured in lyk maner as the man. And also it is ordained, that all such persones as shall be found to have had accession to the said scandalous violence, by conveying and assisting such a man in carrying away of the woman as said is, shall be injoynd to remove the scandall in saccoath, but for the number of the dayes of the publick appearance, that it be at the minister's discretion, to be ordered by them, according as the persones shall be found more or less guiltie of accession to the sin, and the persones so censured to be processed with excommunicatione, in caice of their disobedience in not satisfieing as respective ordained. It is lykwise ordained that such persones as do cohabit together, pretending they are married by popish preists, shall be processed till they instruct their marriage by wittnesses, and being instructed shall mak public acknowledgment of their sin of disorderly marrieing, in face of the congregatione, otherwayes to be processed, as also other persones who cohabit together as married, alledging that they have privately plighted faith one to another, but is found that there was no intimatione of their purpose to the congregatione, nor the marriage solemnized, or blessed by any minister, these persones shall be censured as fornicators, and be processed as conversing in uncleanness, ay and whil they separat ane from another, and when they have removed the scandall, as is appoynted, that they be lawfully married, according to the order of the church. In lyk maner, where two unmarried persones come befor the minister in privat or publick, declareing they tak others as husband and wiffe, and doe presently cohabit together, and will not wait the public proclamatione of their purpose to the congregatione, or solemnizatione by the minister according to the order of the church, it is ordained that such as are thus guiltie for transgressing for the tym that is bygone, shall mak their publick appearance in their own parish church, and there, in presence of the minister and congregatione, confess and crav God and the congregatione forgiveness for their sin, and therupon receive the orderly blissing to their marriage from the minister, but withall to mak publick intimatione.

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Lykas it is also appoynted by the Bishop and Synod, that all such as shall be found to contraveen the order of the church in tym to come, after the publicatione of this Act, shall be censured as fornicators, and processed, in caice of their disobedience. And further, it is recomended to the moderators and Presbyteries of Alford, Kincardin, Fordyce, and Garioch that publick intimatione be made heiroff in such congregations within their respective bounds as they shall judg needfull.

Sess : 5 . eodem die post meridiem.

Anent the Presbyterie book of Alfoord, the discipline theroff from the sixteenth of October 1667 till the following Synod in Apryll 1668 is visited and approven by the Bishop and Synod, excepting the process of Alexander Innes of Sinnahard, which is to be rectified according to the Act past by the Bishop and brethren of the respective Presbitries, convened at Alfoord the twelv of May 1668, for cognitione of the said processe, which Act was accordingly read this day in presence of the Synod, and is ordered to be transmitted with the refers of this Synod, to be insert in the Presbitrie book of Alfoord, the tenor wheroff followes—

At the Kirk of Alfoord 12 May, 1668.

Conforme to the Act of the Synod, mett at the King's Colledge Kirk, in Old Aberdeen, the 23 day of Apryll last, the Bishop and brethren of the severall Presbitries within this diocie being convened at the said kirk, for cognosceing the processe of the Presbitrie of Alfoord, led against Alexander Innes of Sinnahard, and judgeing the grounds and reasones of the said Alexander his appeall from the said Presbitrie to the Bishop.

After prayer unto God for directione and assistance, Mr. Robert Reynold was chosen Clerk, and made faith *de fidei administratione*.

The roll of the brethren appoynted to meet here this day being called, non were absent except Mr. William Meldrum, Mr. Gilbert Clerk, and Mr. James Straquhan. Alexander Innes of Sinnahard being lawfully cited to this meeting, and called, compeired, the moderator and brethren of the Presbitrie of Alfoord also appeareing, the process against the said Alexander, as it was recorded in the register of the said Presbytrie, was first read, as also the reasones and grounds of the said Alexander his

appeall, together with the answer given by the moderator and brethren of the said Presbytrie to the said reasones in lyk maner produced and read ; and both parties being heard at length what they had further to alledge for themselves respectivelie, anent the premisses, and therafter removed, the Bishop and brethren present, after matur deliberatione and consideratione had of the whole mater, doe find first that the grounds given by the said Alexander Innes, in his appeall, are not sufficient or relevant, and therfor voice it as to the reasones alledged *male appellatum*. But withall, secondly, haveing considered the sentence of the said Presbytrie, against the said Alexander, together with the grounds therof, as it stands in their register, they find it *male judicatum*, because that, wheras the said Alexander was convict befor them of diverse scandalls, and each of these in severall places, namely 1st, Sabbath-breaking in the Parish of Keig, the first Lord's Day of Januarie last ; 2nd, of scandalous rideing by the Church styll of Towie (his own parish Church) upon the second of Februarie last, being also Lord's day, when the people were conveneing to sermone, wherupon he was at no sermon that day, and 3rd of the grosse miscariage in his disrespectful insolent behaviour, when he appeared befor the Presbytrie, Februarie the twentieth, and March the twelth, and to divers brethren therof ; yet the Presbytrie doth onlie ordain him, for all these scandalls, to mak publick satisfaction, on the place of repentance, in his own Parish Kirk of Towie ; which sentence is therefor judged disproportioned to the grounds therof ; and withall, for the regular and orderly removall of the foresaid scandalls, the Bishop, with the advyce of the brethren, ordaines the said Alexander shall, for his Sabbath-breaking in the parish of Keig, appear on some Lord's day betwixt and the last of June nixt to come, befor the pulpit of Keig, in the presence of the minister of the said parish and the congregation then mett, and, according to the order of the Church, mak publick confessione of his sin of Sabbath-breaking, and profess his repentance for the same ; 2nd ordaine also that the lyk be done by him, and in the lyk maner, befor the pulpit of Towie (within the tym above specified) for the scandall befor mentioned given there ; 3rd that for his miscariage to the Presbyterie and brethren, he be appoynted presently, in presence of this meeting, to mak ane humbl acknowledgment of the same, craveing Godes pardon therof, and the brethren whom he had so much offended. Lykwise, Both parties being called in, the judgment of the Bishop and brethren convened was

intimated unto them; wherunto Alexander Innes of Sinnahard submitted himself, and presently acknowledged his sinfull miscariage befor the Presbytrie, and craved God and the brethren pardone for the same.

Sic subscribitur,

Mr. Robert Reinold, Clerk.

Item, the discipline of the said Presbytrie book of Alfoord, for this last half yeir, is also visited, and approven onlie.

Item, it is ordered by the Lord Bishop and Synod that pecuniarie mulcts be imposed hereafter by Presbyteries.

It being found that Alexander Innes of Sinnahard has not yet admitted the scandalls of his Sabbath breaking in the parishes of Keig and Towie, as he was appoynted by the forsaid Act at Alfoord, May 12th, and because of ane new emergent scandall wherof the said Alexander is supposed guiltie, it is hence recommended to the moderator and brethren of the said Exercise of Alfuird to go on in tryall of the said scandall, and for that effect to call the said Alexander befor them, and to make report as they shall find therin to the Bishop, and thereafter accordinglie proceed as they shall be ordered by him.

Item, anent Robert Cruikshank his supplicatione for supplie, it is found that he has made his forsaid address to the Kirk-Sessione of Aberdeen, and that some persones within that Presbytrie have acknowledged him, and now he is recommended to the rest of the said Presbytrie, and other Presbyteries within this dyocie to supplie him, who have not alreadie done the same.

Item, anent George Keith, sometyme in Loirstone, according to the former recommendationes in the referrs, he is seriously recommended to the Presbytrie of Ellon, for ordering him to be satisfied for his service at the Kirk of Slaines, as also is recommended to the said Presbytrie of Ellon, and all other Presbyteries within this dyocie for supplie, who have not alreadie snpplied him.

Item, anent John Mathie, in the parish of Lochell, he is recommended to all Presbyteries and parishes within this dyocie, who have not alreadie contributed for his help.

Item, anent Thomas Gordon, brother to the laird of Brachly, is recommended to all parishes and Presbyteries, who have not alreadie supplied him.

Item, anent Georg Crookshank, within the parish of Clunie, he is recomended to all parishes and Presbytries within this dyocie, who have not alreadie supplied him.

The meeting of the nixt Synod is appoynted to be upon the third Tuesday of Apryl nixt 1669.

(Fugitives from discipline

In Aberdeen Presbytery 6—In Forge 6.)

At Touch October 28, 1668.

The brethren mett at Touch, by particular order from the Bishop, for division of the Kirk. And by reason of the shortness of the day, and importance of the present bussiness, the exercise was deferred to the nixt day, appoynted to be at Alfoord, the twentieth-fyve of November.

It is ordered that Alexander Innes be sumoned to the nixt day, for the late emergent scandall, and witnesses be sumoned therupon viz. Mr. John Mair who was sumoned apud acta, and Mr. Georg Robertsonsone ordered to be sumoned.

[17 cases of discipline]

The moderator and brethren of the Presbytrie of Alfoord being conveened at the Presbyteriall meeting, Georg Wilsone of Finzeauch presented a comission to them, from the Right Reverend Father in God, Patrick, by the mercie of God Bishop of Aberdeen, warranding to passe to the division of the kirk of Touch, among the severall heritors of the said parish, for them and their tenants accomodation, for attending the ordinances, and, in reference therto, presented also ane execution of ane edict, lawfullie execut and endorsed, warning the wholl heritors, wod-setters, livrenteurs, and all other parishoners, to compeir the said day, for the effect forsaid. The which edict being called, compeired in name of William master of Forbes, William Forbes of Campbell, and Elspet Esplin, relict of William Forbes of Tilliforie, George and Patrick Leslies of Kincragie, William Forbes of Campbell, and Agnes Dugatt, his mother-in-law, for their own interests, Mr. Alexander and Patrick Farqrs of Tonley, the said George Wilsone of Finzeauch, John Gordon of Hall-head, and Archibald Reid of Endurno, who being called to give up their

rents within the said parish, that they might have accomodation in the church, proportionally therto. And the said rents being given up by them, and casten, are, with uniforme consent, acknowledged to be as followes viz. the rent of the said Mr. Alexander and Patrick Farqrs of Tonley, seventeen chalders, two bolls, one firlott, and two pecks ; the rent of William Forbes of Campbell, and Agnes Dugatt his mother-in-law, eight chalders, seven bolls, two pecks, and ane half ; Georg and Patrick Lesliees of Kincragie, their rent eight chalders, six bolls, two firlotts, and half ane peck ; William, master of Forbes, and Elspet Esplin, their rent in the Kirktoone of Touch and Tilliforie, four chalders, eleven bolls, three firlotts, and half peck ; Archibald Reid of Endurno, his rent three chalders, and six bolls ; John Gordon of Hallhead, his rent of Ardgour, one chalder, two bolls, and two pecks ; and Georg Wilsone of Finzeauch, his rent of Meikl Abercatie three chalders, which rents being given up, computed and acknowledged in maner forsaid, the moderator and brethren of the Presbytrie did proceed to measure the fabrick of the said kirk ; and found the same to be within the walls on both sides (beside the door, pulpit, room for the minister's desk, which is designed to be betwixt the west side of the door, and the foot of the pulpit, as it now stands, and the gavells which, for narrowness of the church, could not be measured) four-scor, seven feet, and ane half, which, with consent of the hail forsaid heritors, was divided and proportioned as followes viz. there is appoynted for the said Mr. Alexander and Patrick Farqrs of Tonley, their own dask, from the east side of the door to the west bay of the window eastward, on the south side, comprehending eight foot, eight inches of rule Scots measour ; for Georg and Patrick Lesliees of Kincragie, their dask, from thence to the south east corner, comprehending six foot and six inches of measour forsaid ; for William Forbes of Campbell, and Agnes Dugat, his mother-in-law, their dask from the north east corner to neir toward the fifth couple numbering westward, comprehending eight foot measour forsaid ; for the Master of Forbes, and Elspet Espline, their wholl proportion in the said kirk, from thence westward to neir towards the nyenth couple, comprehending eight foot, eight inches, quarter of inch, measour forsaid ; to Georg Wilsone of Finzeauch, his dask from thence westward on the north side ; to (blank) couple, comprehending three foot ; for John Gordon of Hallhead, from thence westward one foot ; for Archibald Reid of Endurno, his dask, from thence westward to the midst,

betwixt the twelfth and thirteenth couples, comprehending three foot and ane half, measour forsaide : from thence west for another dask to the said Mr. Alexander and Patrick Farqrs of Tonley, to the midst, betwixt the sixteenth and seventeenth couples, comprehending eight foot, six inches, and ane half, measour forsaide ; for Archibald Reid his tenants, their seat, from thence to betwixt the seventeenth and eighteenth couples, comprehending two foot, nyn inches, and ane half ; for the said Mr. Alexander and Patrick Farqrs their tenants, from thence to north west corner, comprehending fyfteen foot, seven inches, and ane half ; for Georg and Patrick Leslies of Kincragie their tenants, from the west side of the pulpit, on the south side of the church westward, to near toward the twentieth couple, comprehending nyn foot, five inches, three quarters of ane inch, measour forsaide ; for William Forbes of Camphell, and Agnes Dugat their tenants, from thence westward to the fourth jost under the loft, comprehending eight foot, one inch, quarter of ane inch, measour forsaide ; for John Gordon of Hallhead his tenants, from thence westward to (blank) comprehending ten inches, and ane half ; for George Wilsone his tenants, from thence to the south west corner, comprehending two foot, ten inches. With which division forsaide, the wholl heritors rested satisfied. Furthermore the moderator and brethren ordained that there should be left sufficient room in the midst of the severall geavells for issue and entrie to the severall dasks in the severall sides of the church, and the stool of repentance to be fixed upon the middle of the forbreast of the loft, and ordained the severall heritors to fill their rooms with decent and comodious dasks, cross seats or pewes, betwixt and the second day of August nixt, and intimation herof to be made out of the pulpit, by the minister of the place, and (blank) to be insert in the Presbytrie book *ad futuram rei memoriam*.

At Alfoord October 25, 1668.

The brethren mett, and Mr. Andrew Abercrombie exercised on Romans 15. 7, and was approven.

The nixt meeting is appoynted to be at Alfoord the twentieth third December, and Mr. John Leslie, minister at Cushnie, ordained to exercise.

Anent Alexander Innes, it is reported that he is sumoned pro 1^o, being called, but not compeling, was ordained to be sumoned to the nixt day pro 2^o, and the witnesses lykwise.

[19 cases of discipline]

At Alfoord, December 23, 1668.

The brethren mett, and no exercise by reasone of the storminesse of the morning, which hindered the brethren from tymous conveening; the exercise is continued till Januarie twentieth.

Anent Alexander Innes, the minister of Towie reported that he had sent his officiar to sumond him *litera scripta*, but that he had menaced him to keep it up through fear, wherfor it was not laid on. The Presbytric resolved to acquaint the Bishop therwith, with the first convenience.

[18 cases of discipline]

At Alfoord, Januarie 20th, 1669.

The brethren mett, and no exercise, because of Mr. John Leslie his absence, who was excused through sicknesse.

The nixt meeting is appoynted to be on Februarie 17, and Mr. John Leslie be advertised to exercise, according to the former appoyntment.

Anent Alexander Innes, it is reported that the Bishop was not acquainted, in respect that there was no conveniencie of occasion since the last meeting, the brethren ordain Mr. Robert Irving to return the Bishop his answer theranent, or ane execution of a sumonds against the nixt day.

[18 cases of discipline]

At Alfoord Feb. 17, 1669.

Mr. John Leslie exercised on Romans 15. 8, and was approven. The nixt meeting ordained to be at Alfoord March 17, and Mr. William Burnett, Schoolmaster at Alfoord, ordained to handl that comon heid *De satisfactione Christi*.

It being found that Mr. Robert Irving had not obeyed the former ordinance anent Alexander Innes, the matter was delayed till the brethren mett with the Bishop at the Synod.

[16 cases of discipline]

At Alfoord March 17, 1669.

Mr. William Burnett handled the one part of that controversie *De satisfactione Christi*, and appoynted to deliver the rest of it at the next meeting to be kept at Alfoord the 31 of March.

The said day, the matter anent Alexander Innes is continued ut supra.

[15 cases of discipline]

At Alfoord March 31, 1669.

William Burnett, Schoolmaster at Alfoord, delivered the remainder of the controversie *De satisfactione Christi*, and was approven.

The appoyntment of the next meeting delayed till the brethren meet at the Synod.

The matter of Alexander Innes ut supra.

There was a meeting appoynted to be at Alfoord for filling up the book, the moderator, Mr. Adam Barclay, Mr. Georg Watstone, and Mr. John Leslie ordained to meet for that effect.

The severall brethren present were removed one by one, and censured, and nothing was found worthie of record.

Mr. Wl. Burnet, Clerk to the Presbyterie.

Kingis Colledge 6 Oct. 1669.

This Exercise buik of the discipline of Alfurd approven by the Bishop and Synod.

Mr. Al. Forbes Clerk to the Synod.

Referres of the Diocesian Synod of Aberdeen, holden within the Kirk

of the King's Colledge, Old Aberdeen, by ane Right Reverend Father in God, Patrick, Bishop of Aberdeen, and begun the twenty ane of Apryl 1669.

Sess. 1^o. post meridiem.

Certain persones were nominat furth of evrie Presbytrie, for meeting with the Lord Bishop at the privie conference.

Item, a proposition was made by the Bishop, anent the expedience of ane fast and humiliatione throughout the wholl dyocie for defectione of so many from the truth, to poprie and quakerism, and for prophanitie abounding in this part of the land, and for a blessing upon the season of the yeir, which is referred to further consideration at the nixt dyet.

Sess. 2^o. 22 Apryl, ante meridiem.

The Bishop and Synod having again taken to consideration the reference of the former dyet, anent the publick fast, did appoynt that the second Wedensday of May nixt to come, being the twelfth day therof, shall be observed and kept as ane day of humiliatione throwout the wholl congregationes within this diocess, and ane draught of the reasones therfor being publickly read, and allowed by the Bishop and Synod, was delivered to the moderators of the severall Presbyteries, to be comunicat to the respective brethren, that full intimation might be made therof in evrie congregatione, upon the Lord's day immediately preceeding the said twelfth day of May nixt.

It being represented that the fearfull and damnable practise of witchcraft and charming is much abounding in all parts of the country, it is therfor statut and ordained, that all who shall be found charmers (if made out against them) shall be censured, conforme to the ordinance and Act of the Synod anno 1663, and that consulters with witches and charmers, and seekers of help from them, shall be censured, in maner mentioned in the said Act, besid representatione therof to the civil magistrat.

Anent privat censures in Presbyteries, the Lord Bishop and Synod did appoynt that, at the second meeting for exercise, after evrie Synod, the wholl brethren be censured, in the wholl Presbyteries, and that intimatione herof be made by the respective moderators, in evrie first meeting after each Synod, and the brethren warned to keep the said

dyet carefullie ; as also that the moderators of the severall Exercises look well to it, that the ordinarie dyets of the meetings be punctuallie kept by the brethren within their precincts, and that no brother's excuse be admitted as relevant, who does not send it to the Presbytrie, with ane accompt of his processes that are depending.

Sess. 3°. Apryl 23, ante meridiem.

It is ordained that evrie minister within this diocess, give in to the Clerk of the Synod ane list of the dead within the respective paroches therof, the Clerk is to tak ane nott, and give in the same to the procr. fiscall, otherwayes the deficient minister not to get the benefitt of the former grant that is made concerning the ease to be enforced upon them, anent the cost of their own and relicts testaments.

There being some flagrant reports of scandalous cariages of Mr. William Jaffray, minister at Favie (Fyvie), and Mr. Andrew Abercrombie, minister at Strathdone, the Bishop declared, in face of the Synod, that he was resolved, betwixt and October nixt, to visit both these Churches, and therfor ordered the brethren after named, out of the severall Presbyteries, within this diocess viz. for Aberdeen, Mr. Reynold, and Mr. James Gordone at Barchrie ; for Kincardine, Mr. Robert Reid, and Mr. John Keith ; for Alfoord, Mr. Georg Melvill, and Mr. Adam Barclay, and Mr. Robert Irving ; for Garioch, Mr. James Straquhan, Mr. William Garioch, and Mr. Alexander Rosse ; for Fordice, Mr. William Steinsone, and Mr. William Burnet ; for Turreff, Mr. Andrew Skeen, and Mr. William Meldrum, and Mr. Robert Innes ; for Deir, Mr. Alexander Gordon, and Mr. James Muir ; for Ellon, Mr. John Straquhan, and Mr. Georg Andersone, to meet with him in this place, upon the second Tuesday of June nixt, being the eight day therof, to prepare maters and lay down a way how these visitationes shall be most convenientlie gone about.

The supplicatione given in by Mr. Paul Shaletti some tyme sen, and now convert to the Christian faith, was publickly read and considered, and the Synod ordered that he should have ane collectione furth of evrie parish church, within this dyocesse, towards his present mantinance and subsistence, for the reasones contained in the order given out to evrie moderator theranent.¹

¹ Note 24.

Item, the supplicatione for charitable supplie of David Johnstone, sometym baillie of Old Aberdeen, Patrick Rosse in Coul, within the Presbytrie of Kincardine, Margaret Gordon, brother's daughter to the laird of Lesmore, in ane palsie, were considered and allowed, and licences granted to them for seeking charitable help and supplie, within evrie parish within this dyocess for supplieing their necessities, conforme to their severall warrands under the clerks hands granted theranent.

The first day of the nixt Synod is appoynted to be the first Tuesday of October.

(List of fugitives from discipline vis.

From Aberdeen Presbytery 3. Alfoord 1. Turriff 1.

Excommunicat persones in Aberdeen, John Farquhar and Catharin Blackhall his spouse, John Abercrombie, James Ivetsone, Christian Steven, and Marjorie Midltoun, these for poperie, and John Williamsone for apostacie to quakerisme.)

Kings Colledge Apryl 22, 1669.

The brethren being mett in the comoun school, appoynted their nixt meeting to be at Alfoord, the nynteenth of May, and Mr. George Watsone to exercise.

It was found that the brethren appoynted for filling up the book did not meet, because of the clerk his absence.

At Alfoord May 19, 1669.

The brethren mett, and Mr. George Watsone exercised on Romans 15, 9, and was approven ; the nixt meeting appoynted to be at Alfoord the 16th of June, and Mr. William Glass to exercise.

Mr. John Irving being yet absent, it is thought meet to advertise him by a lyne of the next dyet, that he might keep the same, and answer for his former absence.

The brethren present reported that they had observed the fast appoynted by the Bishop and Synod.

Mr. Adam Barclay reported that he had celebrated the sacrament of the Lord's Super at Easter.

Anent Alexander Innes, the processe is to goe on, and the Presbytrie officiar is ordained to sumond him pro 2^o *litera scripta* to the nixt dyet, and the witnesses Mr. George Watson, and Mr. John Mair appoynted to be sumond also.

By reference from Towie, it was declared that a scandall of charming and curing of cattell by unwarrantable means was comitted there, by the persones after following viz. James Durie, Andrew Walker and his wife, Isobell Dunbarr, William Reid, John Bandeen, James Gibbon in the parish of Strathdone, and Alexander Greoshich ther, some wherof were present. The Presbytrie considering the said mater, appoynted some of their number to meet at the church of Towie, upon the third Tuesday of June, for tryall and censure of the said bussinesse. The brethren appoynted to meet were the moderator, Mr. Adam Barclay, Mr. Robert Irving, Mr. Walter Ritchie, and Mr. William Glasse. The persones present were sumoned apud acta to keep the forsaid dyet, and the absents ordained to be sumoned, and the ministers of the nixt parishes to sumond witnesses to that effect.

Mr. Adam Gordon, son lawfull to Mr. James Gordon, sometym parson of Kinkell, is presented and admitted to the burse of Alfoord and Turreff with unanimous consent of the brethren.

[16 cases of discipline]

At Alfoord June 16, 1669.

The brethren mett, and Mr. William Glass, who was formerly appoynted to exercise, being valetudinarie, employed Mr. William Burnet, Schoolmaster at Alfoord, to supplie his vice, who accordingly did exercise on Romans 15. 10, 11, 12, and was approven; the nixt meeting to be at Alfoord the 14 of Julie, and Mr. Adam Barclay to exercise.

Mr. John Irving being present at this dyet was gravely admonished for his former frequent absences, and promised to keep in tymes coming.

All the brethren present reported that they had kept the 29 of May, except Mr. John Irving, who confessed he had not kept it.

Mr. John Leslie declared that he had celebrated the sacrament of the Lord's Supper.

Anent Alexander Innes, the Presbytrie officiar refusing to sumond him, because of violence offered and threatened, as he alledged, the mater was delayed till the minister of the place should be present.

The brethren mett at Towie viz. Mr. Georg Melvill, moderator, Mr. Walter Ritchie, and Mr. Robert Irving (the rest were found being absent). After tryall and examination of parties and wittnesses in the said scandall of unwarrantably cureing of cattell, did pass sentence in maner following viz. that John Bandeen, Andrew Walker, William Reid, Alexander Greoshich, James Gibbon, being found guiltie of practising unwarrantabl cures of their cattell, were ordained to mak their publick appearance befor their respective congregationes, at Towie and Strathdone, and acknowledg their fault, and engadge to forbear from the lyk in all tymes coming, under the payn of the highest censure; and the ministers of these Churches were ordained to discharg their peopl from raising of needfyr (as they called it) practised by some of them in such cases.

Compeired two parishoners of Cabrach viz. Thomas Stuart and Thomas Mackgillchrist, presenting a letter from the Earl of Aboyn, together with another inclosed from the Bishop of Aberdeen to the said Earl, wherin, it being shewed that ane complaint being given in to the said Bishop against Mr. John Irving, minister at Cabrach, and presented a libell subscribed with their hands, together with a list of wittnesses for proving the said libell, which being read in the presence of the said Mr. John, and he required to answer the samen, which libell not being acknowledged by him in all the articles, he, together with the parties accusers, were sumoned apud acta to appear at Alfoord the nixt dyet of the Presbytrie, and the wittnesses ordained to be sumoned, and the Presbytrie being impowered to proceed therin, by virtue of ane comission directed to them from their Ordinarie, the brethren accordingly issued out precepts for sumonding wittnesses, that they might try the said mater, and report.

[15 cases of discipline]

At Alfoord July 14, 1669.

There was no exercise, nor calling the ordinarie referres, because of the weightiness of the bussiness which concerned Mr. John Irving.

Mr. Thomas Garden, son to Mr. Georg Garden, minister at Clatt, and student of divinitie, presented a letter from the Bishop, recommending him to his tryalls, in order to a conjunct ministrie with his father, and the Presbyterie did accordingly prescribe to him a popular sermon on Acts 4. 12, and ordained him to prepar his exegesis on that controversie, *De visibilitate Ecclesiae*, wherof he was to distribut theses at the nixt dyet, to be July 28.

Thomas Stewart and Thomas Mackgillichrist insisting in the libell formerly given in against Mr. John Irving, and eiking a second libell subscribed with their hands, which being read in the presence of the said Mr. John, and he required to answer to both, or except against the wittnesses there present, and having given his answers to the severall poynts of the libell, the wittnesses were admitted and sworn. Having deponed in the said maters, and their depositiones being subscribed by their hands, and the hands of a notar in their names, it was found that the libell was not proven in all the heads therof concerning the scandalls and ryots alledged to be done by the said Mr. John; therfor the said Mr. John was sumoned apud acta to compeir at the nixt dyet, in respect the parties accusers demanded a competent tym to sumond their wittnesses, and the said Mr. John desyred to get copies of the libells, that he may give his answers advisedly.

At Alford July 28, 1669.

The Presbytrie mett, and Mr. Thomas Garden taught popular doctrin on Acts 4. 12, and distributed theses *De visibilitate Ecclesiae*, the sentence of the brethren censuring his particular tryall was deferred till the last tryall.

The nixt meeting appoynted to be at Alford August 25, and Mr. Thomas Garden ordained to handl the controversie formerly prescribed, and defend his theses.

Mr. George Watson reported that he had celebrated the sacrament of the Lord's Supper.

Nothing of Alexander Innes, the minister absent.

No report of the persones involved in the scandall of charming, the ministers being absent.

Anent the libell given in by Thomas Stuart and Thomas Mackgillchrist against Mr. John Irving, after that severall wittnesses were examined, upon the poynts of both libells, all which being, by ane order from the Bishop, to be reported to him, and because the brethren being about, the examination of the exceptiones given and made by Mr. John Irving against some wittnesses, the forsaied accusers by their procurators Thomas Urquhart and Patrick Gordon, bailie to the Lord Aboyn, declared that they would insist no further in the said mater befor the Presbytrie, but that they would pursue the alledged ryots before a more competent judg. Therfor the Presbytrie referred the wholl mater to the Bishop of Aberdeen, and the wholl libells and depositions of the wittnesses in the hands of the clerk to be delivered to him as he shall call for them.

[18 cases of discipline]

At Alfoord August 25, 1669.

Mr. Thomas Garden handled the controversie *De visibilitate Ecclesie*, and defended his theses.

The nixt meeting appoynted to be at Alfoord the 8 of September, and Mr. Thomas Garden to undergoe his questionarie tryall of the Languages, Hebrew and Greek, and Mr. Adam Barclay to exercise.

Anent Alexander Innes, the Presbytrie officiar having undertaken conditionallie to sumond him, that is to say, that, if he should offer violence, he should advertise the minister of Towie, who, in that caice, did undertak to cause sumond him.

It is reported that John Bandeen, Andrew Walker, William Reid, Alexander Greishich, and James Gibbon have satisfied in their respective parishes the scandall of charming, according to the ordinance of the Presbytrie.

[14 cases of discipline]

At Alfoord September 8, 1669.

The brethren mett, and Mr. Adam Barclay exercised on Romans 15. 13, and was approven. Mr. Thomas Garden sustained his questionarie tryall, and that of the Languages, and is appoynted to exercise

and add on John 15. 14, the 29 of September, the tym of the nixt meeting.

A sumonds executed and indorsed being given in by the officiar against Alexander Innes, he being called, compeired not, and was ordained to be sumoned pro 3^o.

The referrs of last Assembly were read.

The privie censure lykwise past, and the severall brethren were removed, and approven.

It being found that some persones who are lawfullie and orderlie married have their first children brought forth befor the ordinarie tym, which is a presumption of their preposterous and scandalous conversation befor their mariage, concerning the punishment of which persones, the Presbytrie desyres to receive the advice of the Bishop and Synod, for preventing and punishing such unlawfull precepatationes.

It was appoynted that the moderator Mr. Adam Barclay, Mr. John Mair, Mr. Walter Ritchie, Mr. Georg Watsons, and Mr. Robert Irving should meet at Alfoord upon the fyfteenth day of September instant, for filling up of the Presbytrie book.

[15 cases of discipline]

Mr. W. Burnet, Clerk to Presbytrie.

Kingis Colledge 6 October 1669.

This Exercise buik of Alfoord approven by the Bishop and Synod.

Mr. Alex. Forbes, Clerk to the Synod of Aberdeen.

At Alfoord September 29, 1669.

Mr. Thomas Garden exercised and added Romans 15. 14, and was approven, and it being his last tryall the brethren revised the rest of his tryalls, and found he had given satisfactiōe, therfor he was recomended to the Lord Bishop. The appoyntment of the nixt meeting deferred till the meeting at Aberdeen.

Mr. John Irving being questioned anent his former absences, declyned to submitt to the sentence of the Presbytrie, wherupon he was referred to the Bishop and Synod, in that and other particulares mentioned.

Anent the libell given in by Thomas Stuart and Thomas Mackgillchrist against Mr. John Irving, after that severall wittnesses were examined, upon the poynts of both libells, all which being, by ane order from the Bishop, to be reported to him, and because the brethren being about, the examination of the exceptiones given and made by Mr. John Irving against some wittnesses, the forsaid accusers by their procurators Thomas Urquhart and Patrick Gordon, bailie to the Lord Aboyn, declared that they would insist no further in the said mater befor the Presbytrie, but that they would pursue the alledged ryots before a more competent judg. Therfor the Presbytrie referred the wholl mater to the Bishop of Aberdeen, and the wholl libells and depositions of the wittnesses in the hands of the clerk to be delivered to him as he shall call for them.

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The privie censure lykwise past, and the severall brethren were removed, and approven.

It being found that some persones who are lawfullie and orderlie married have their first children brought forth befor the ordinarie tym, which is a presumption of their preposterous and scandalous conversation befor their mariage, concerning the punishment of which persones, the Presbytrie desyres to receive the advice of the Bishop and Synod, for preventing and punishing such unlawfull precepatationes.

It was appoynted that the moderator Mr. Adam Barclay, Mr. John Mair, Mr. Walter Ritchie, Mr. Georg Watstone, and Mr. Robert Irving should meet at Alfoord upon the fyfteenth day of September instant, for filling up of the Presbytrie book.

[15 cases of discipline]

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Mr. John Irving being questioned anent his former absences, declyned to submitt to the sentence of the Presbytrie, wherupon he was referred to the Bishop and Synod, in that and other particulares mentioned.

Anent Alexander Innes, the officiar reported that, being at his house he did beat him greivously for laying on ane sumonds upon him, affirming that he should doe no less to any of the ministers who should come on that errand. This was referred to the ensuing Synod.

The brethren commissionat for filling up the book, reported that they had mett and filled it up.

[12 cases of discipline]

Referres of the Synod of Aberdeen holden by ane Right Reverend Father in God, Patrick, Bishop of Aberdeen, at the King's Colledg in Old Aberdeen, and begun the fyft of October 1669.

October 5 Sess: 1^o ante meridiem.

The said day, after sermon had by the Lord Bishop, in St. Machar's Kirk in Old Aberdeen, the Brethren of the Synod did meet with the Bishop at the said King's Colledg, and after incalling the name of God, the names of the ministers were called, the absents notted, and visitors appoynted for the severall Presbytrie books within this dyocie.

After representatione of severall bussinesses, it is ordered that the Moderators of all the severall Exercises, and certain other brethren then nominat, shall meet the nixt morning at eight o'clock with the Bishop, and the whol Synod shall meet at ten hours, the said day, at the place foresaid.

October 6th Sess: 2^o post meridiem.

[2 cases of discipline]

October 7th Sess: 3^o ante meridiem.

The Presbytrie book of Alfoord is approven.

It is ordered, anent charmers and consulters with witches, that the former Act made in the last Synod be publickly intimat by evrie minister within this dyocie, at their parish churches, and that the Act made theranent, in December 1663, be also published in each church, and accordingly put to executione against the delinquents, in maner therin contained, viz. that all who shall be convict of charming shall

be appoynted to remove the scandall therof publickly, befor the congregatione in sackcloath, and that all who are heirafter convict of consulting and seeking help from witches or charmers shall, in lyk maner, remove the scandall in sackcloath, otherwayes be processed with excommunicatione.

It is ordered that no minister shall on any termes presume to marrie any persones, upon whatever pretext, in tym to come, upon twyce proclamations of their bands in one day, or within the dyets of the ordinary proclamations, without licence and order from the Bishop.

The rest of the session was spent in examining the wittnesses, in the process ledd befor the Presbytrie of Alfoord, against Mr. John Irving, minister at Cabrach, wherupon the ordinance after specified was established.

Sess: 4°. eodem die. post meridiem.

Anent the processe depending befor the Presbytrie of Alfoord, against Mr. John Irving, minister at Cabrach, it is ordained by the Bishop and Synod that the Presbytrie of Alfoord, with Mr. Georg Burnet, minister at Kincardin, and Mr. Robert Forbes, minister at Coldstone, shall meet, and hold a visitatione at the Kirk of Cabrach, upon Wedensday the tent of November nixt, for trying what is not clear by the processe alreadie led, and of the new emergent scandall since, as also generally of the said Mr. John his life and conversation in the ministrie, and Mr. John Leslie, minister at Cushnie, is ordained to preach at the Kirk of Cabrach, upon the last Lord's day of October instant, and then to mak public intimatione of the said visitatione to that parish, and all persones concerned, that if they have anything to say against the said Mr. John, they may then appear befor the Presbytrie, and be heard therein; and for this effect that ane edict be served by the said Mr. John Leslie, at the Kirk, and returned to the Presbytrie, duly execut and indorsed, and that ane precept be direct by the Bishop to the moderator of Alfoord, for sumonding such particular persones to the said meeting, as did formerly appear on the said Mr. John his process, but have not alreadie deponed therein, and what the said brethren shall find therein to mak report to the Bishop therof.

There was no other thing done in this Synod wherein the Presbytrie of Alfoord is concerned.

The next meeting of the Synod is appoynted to be the first Tuesday of Apryl 1670.

(*Fugitives from discipline*, 2 from Deskford parish, and 5 from Aberdeen Presbytery.)

At Aberdeen October 6, 1669.

The brethren of the Exercise of Alfoord mett within the Colledg Church, and appoynted their next meeting to be at Cabrach, for visiting the said kirk, according to the ordinance of the Bishop and Synod, and Mr. Walter Ritchie ordained to preach.

At Cabrach November 10, 1669.

There was no preaching, the day being short, and stormie, and farr spent. The brethren that conveened were the moderator, Mr. Walter Ritchie, Mr. Robert Irving, Mr. John Mair, Mr. John Leslie, and Mr. William Christie.

The Act of the Synod being read for visitatione of the said church, and finding that the edict was served and sumondes executed according to the order of the Bishop and Synod, the brethren did proceed in the tryall of the said libells, allreadie given in against Mr. John Irving, and visitatione of the said Mr. John as to his doctrin, disciplin, and conversation, according to the comission granted to them for that effect, all which the Clerk was ordained to transcribe *in mundis*, and have them in readiness against the Synod. The day being taken up with the said bussiness, the brethren continued the referres till their next meeting at Alfoord, December 8th.

[*1 case of discipline*]

At Alfoord Decr. 8th, 1669.

The brethren being late in conveening, and for the shortness of the day, the exercise was continued this day also, and the next meeting appoynted to be at Alfoord Januarie 12. The absents from Cabrach the

other day were excused, because of the storminess of the day, and length of the journey from the respective dwellings, only Mr. Andrew Abercrombie alleadged that he mistook the dyet.

It was reported from the Bishop that Mr. Thomas Garden was ordained Presbyter.

Alexander Innes of Sinnahard continued ut supra.

[16 cases of discipline]

At Alford Januarie 12, 1670.

Mr. Walter Ritchie exercised on Romans 14. 15, according to the former ordinance, and was approven. The nixt meeting appoynted to be this day moneth, and Mr. Thomas Garden to exercise and add.

The absents the former day excused, save only Mr. John Irving who is continuing his absences. Mr. William Christie absent this day, and Mr. William Glass.

Alexander Innes ut supra.

[12 cases of discipline]

At Alford March 2, 1670.

It being found that the former dyet could not be kept, because of the storminess of the weather, the brethren mett were excused, and Mr. Thomas Garden exercised Romans 15. 16, and was approven. The nixt meeting to be March 23, and Mr. John Walker to exercise and add.

Mr. William Christie excused for his last dayes absence, as also Mr. William Glass, through his deadly weakness.

[9 cases of discipline]

At Alford March 23, 1670.

Mr. John Walker exercised and added on Romans 15. 17, 18, 19, and was approven. The nixt meeting appoynted to be Apryl 6, and Mr. Robert Irving to exercise and add.

[13 cases of discipline]

At Alfoord Apryl 6, 1670.

The brethren mett, and the exercise was delayed, because of the multiplicitie of affaires. The appoyntment of the nixt meeting continued till the brethren meet in Aberdeen.

It being found that Mr. John Irving had been alwayes absent since the last Synod, and refusing to submit to censure of his brethren, they referred the same to be considered by the Bishop and Synod.

Alexander Innes refer continued ut supra.

The moderator, Mr. Robert Irving, and Mr. Adam Barclay reported that they had celebrated the sacrament at Easter.

The minister of Kildrumie being dead, Alexander Ker, comissioner from the parish, did desyre that ministers might be sent for that supplie, and Mr. Walter Ritchie appoynted to go thither betwixt and the nixt day.

The brethren being removed one by one, the privie censure past upon all, except Mr. John Irving, who declyned as formerly ; he was referred to the Bishop and Synod, and nothing was found that needed to be recorded on the rest.

Mr. Georg Watstone, Mr. John Mair, and Mr. John Walker appoynted to meet with the moderator and Clerk for visiting the minuts, and filling up the book.

Mr. W. Burnet, Clerk to the Presbytrie of Alfoord.

At the Kingis Colledge, Old Aberdeen 20 Aprilis 1670.

This Presbytrie buik of Alfurd approven by the Bishop and Synod.

Mr. Al. Forbes, Clerk to the Synod of Aberdeen.

Referres of the Synod of Aberdeen begun Apryl 21, 1670.

After sermon had by Mr. David Lyell of St. Nicholas Kirk, one of the ministers of Aberdeen, in St. Machar's Kirk, the Lord Bishop and brethren of the Synod mett, at the King's Colledge, and after incalling of the name of God, the roll of the ministers names was cited, the absents noted, and visitors appoynted for the the severall Presbytrie books.

Sess : 2°. eodem die post meridiem.

The books for discipline of the Presbyteries of Kincardin, Aberdeen, and Alfoord were approven.

Sess : 3°. Ap. 22. Ante meridiem.

It is ordered that no minister admitt persones of neighbour congregations to the benefit of the sacraments of baptisme and the Lord's Supper, without ane recomendation from the minister of the parish where the person resides, who craves the samen, except in caice of indispensible necessitie, and that evrie minister within the diocie mak intimatione heirop from their pulpits with the first convenience, and that imediatly befor the celebration of the holy comunion of the Lord's Supper, as often as it shall be administered.

The Presbytrie books of Ellon, Turreff, Fordice, and Garioch were approven.

Sess : 4°. eodem die post meridiem.

It is ordered that any processe pursued or to be pursued against Alexander Innes of Sinahard, befor the Presbytrie of Alfoord, where he leives, or any other church judicatorie, in caice he shall threaten or offer violence to the officer who is to sumond him, and the samen being proven and made out, his citation to any dyet from the pulpit, by the minister after sermon, shall be sufficient.

The Lord Bishop produced befor the Synod ane Act of Privie Councill, bearing dait at Edinburgh, the 13 day of Feb. 1670, wherby the Lords of his Majesties Privie Councill did seriouslie recomend to the Archbishops and Bishops within the kingdome, to requir the severall ministers within the respective diocesses, to tak up lists of all the papists names within the respective parishes, who are known or supposit to be papists, and who, upon the accompt of poprie, doe not resort to the church and publick worship there, and to condescend upon the particular designationes, qualities, and conditiones, and which of them are in any publick office, and upon such as have been formerly of the reformed religion, and made desertione, and return these lists to the Archbishop or Bishop of the diocie under hands; that after consideration thereof, they may draw out ane exact list of all papists within the diocies,

condescending in manner above written, and report the samen subscribed in their hands to the Councill, betwixt and the first day of June next, and recomend to the Archbishop and Bishop to be carefull that such persones, as being formerly protestants have made departure to poprie, be proceeded against, and in caice of their obstinacie censured with excommunication, for the reason and ends contained in the said Act, as the same at more length proports. For the more effectuall obedience of which Act, it is ordered that ane full copie and doubl therof, be delivered to each moderator of the severall Presbyteries within this dyocie, and comunicat by them to evrie minister, with the first convenience, and mak report of their diligence therin to the respective moderators, and that they send the samen to the Lord Bishop betwixt and the sixteenth day of May nixt, and that evrie minister deliver ane list of the papists to the moderators respective, to be sent tymously to the Bishop, wherthrough the same may be sent to the Privie Councill, befor the first day of June.

The Lord Bishop produced befor the Synod ane Act of the lait parliament, of the date at Edinburgh the 23 of December 1669, recommending the brough of Dundie to all Archbishops and Bishops, and ministers of the gospell within the Kingdom, for a free and voluntarie contribution to be collected and gathered for the help and supplie of the said brugh, towards the reparation of the harbors and bulwarks, through the great storm and tempest in October last, as in the said Act at more length is contained, all which being publickly read and considered, the Lord Bishop and Synod did recomend the ministers within this diocie, to mak intimation therof from their pulpits, upon ane Lord's day after sermon, and earnestly desyre the peopl to bestow their charitie for supplie to make up the ruines of the great losse that brough hath sustained by that fearfull storm, and that evrie minister exhort his peopl seriouslie to that effect, and deliver their collections to their own severall moderators, and that the moderators give in ane accompt of it, under their hands, to any having power from the said brough of Dundie to receive the same.

Sess: 5°. 23 Ap. ante meridiem.

The Lord Bishop and Synod taking to their consideration the mortificationes left to diverse churches within this diocie, and seeing the books of the severall Exercises bear nothing of these, it is

ordained that, against the next Synod, the severall brethren give in to the moderators ane just account of the mortificationes within the severall parishes, and wher they are not cleir but debated, the ministers are appoynted to use their diligence for that effect, and acquaint the Bishop therewith, that he may appoynt visitationes for clearing of them, as they shall find expedient, and that the moderators transmitt ane just account of these mortificationes, or bring them with them to the next Synod.

Memoranda; it is to be remembred that all Moderators have in readiness their collectiones for Dundie, against the sixth day of June, to be delivered upon demand to such as shall be commissioned by that town.

At Aberdeen April 22.

The brethren mett in the Colledg church, and appoynted their next dyet to be at Alfoord May 8, and Mr. Robert Irving, Minister of Towie, ordained to exercise and add on Romans 15. 20, 21, 22, and 23 verses.

At Alfoord May 8, 1670.

The brethren of the Exercise mett, and, according to the former appoyntment, Mr. Robert Irving did exercise and add, and was approven; the next meeting ordained to be June 15, and Mr. John Irving appoynted to exercise and add.

The minister of Towie reported anent Alexander Innes that, according to the ordinance of the Bishop and Synod, he had, as ordained, to sumond him out of pulpit pro 3^o, to compeir befor the Presbytrie.

It was reported that Mr. Walter Ritchie had supplied the vacancie of Kildrumie, for ane Lord's day, according to the former ordinance, and Mr. William Christie, and Mr. John Leslie are ordained to preach at the Church of Kildrumie betwixt and the next day.

The book filled up according to the ordinance.

The Act of Parliament, in favour of the town of Dundie, for repairing of the bulwark by means of ane charitable collection from the severall congregations, was recommended to the brethren.

[12 cases of discipline]

At Alfoord Junii 15, 1670.

The brethren mett, and Mr. John Irving, who was formerly ordained to exercise, declaring such multiplicitie of bussiness wherabout he was employed, and promising to be readie against the nixt day without further delay, the Presbytrie admitting of this excuse did appoynt him *de novo* to exercise and add, the nixt dyet to be Julie 6.

The minister of Towie reported that he had sumoned Alexander Innes pro 3^o, being called compeired not, but the minister of the place declaring that he had some hopes to bring him to a willingness to satisfie, the Presbytrie did indulge the favour of sisting the process till the nixt dyet.

The kirk of Kildrumie supplied according to the prior appoyntment, and the peopl yet persisting in their supplication for help, Mr. Andrew Abercrombie, minister at Strathdone, and Mr. William Burnet, Student of Divinitie at Alfoord, were appoynted to supplie the vacancie betwixt and the nixt day.

There was a complaint given in by James and John Gordones, against Thomas, Robert, and Alaster Stuarts, for violently removing a dask belonging to them, utering minaceing speeches on the Lord's day in defense of that deed; the parties complaining ordained to give in ane formall bill, and the minister of the place ordained to sumond the parties complained upon, and such wittnesses as shall be given up to him by the said complainers, against the nixt day.

Mr. Thomas Garden declared that he was institut minister at Clatt, which is ordained to be insert in the Presbytrie book.

The privie censure was past upon the severall brethren present.

[13 cases of discipline]

At Alfoord July 6, 1670.

Mr. John Irving, on whom the exercise yet lay, did excuse his absence by reason of his wiffes and his sister's sickness at his house; the ordinance anent the exercise renewed, the nixt meeting appoynted to be at Alfoord July 27.

There was no report of Alexander Innes.

Mr. Andrew Abercrombie and Mr. William Burnet having reported that they had supplied Kildrumie, Mr. Georg Watson and Mr. Thomas Garden were ordered to supplie betwixt and the nixt dyet.

Compeired James and John Gordones, and presented their bills subscribed with their hands, against Thomas, Robert, and Alaster Stuarts in Cabrach, and the parties called upon compeiring, did avow and own the removing of that dask, pretending a right to the room, but denyed any minaceings, yet willing to submitt to the sentance of the Presbytrie theranent. After due hearing of both parties, it was ordained that the dask should be reponed, and stand till the said Thomas, Robert, and Alaster Stuarts should legally prove the room to belong to them, and they were sharply rebuked for their disorderly removing the same, unto which sentance they promised obedience.

Mr. Thomas Garden reported that he had celebrated the sacrament on the 26 of June.

[10 cases of discipline]

At Alfoord July 27, 1670.

The brethren mett, and Mr. John Irving having exercised on Romans 15. 24, and he being censured for some imprudence, and want of exact method of exercise and addition, was gravely admonished therfor; the nixt dyet appoynted to be August 17 at Alfoord, and Mr. Patrick Coupland, ane Student of Divinitie, after his four yeirs comencement, offering himself to tryall as ane Probationar, in order to his libertie of preaching the gospell, had his first tryal prescribed him, to be ane popular sermon on John 6. 37. Lykwise Mr. James Walker, brother to Mr. John Walker minister at Tillinesle, and Student in Divinitie, produceing sufficient testimonials from the Professor of Theologie at Aberdeen, and also where he resided, and declaring his resolution to abide at his brother's house within the bounds of this Presbytrie, and that he did not abide at his sister's house within the bounds of the Presbytrie of Garioch, desyring to be admitted to his tryalls, in order to the opening of his mouth, had ane tryall prescribed him, to witt, to handl that theme *De objecto formali fidei* imediately after the nixt dyet, and to distribut his theses theranent the nixt day.

The ministers of Strathdone, Towie, and Tillinesle were excused for their absence the last day, but gravely admonished for not giving an account by lyn of their depending disciplin.

Anent Alexander Innes, the minister of Towie reporting that now he had no ground of hope to prevail with him without process, he is ordained to goe on with the process.

Mr. Georg Watson and Mr. Thomas Garden having reported that they had supplied Kildrumie, the Moderator and Mr. John Mair ordained to supplie betwixt and the next dyet.

Compeired John Gordon in Cabrach, and declared that the sentence of the Presbytrie anent the dask was obeyed.

[12 cases of discipline]

At Alfoord August 17th, 1670.

Mr. Patrick Copland Student of Divinitie preached popular doctrine on John vi. 37, and was aproven, and Mr. James Walker distributed his theses, *De objecto formali fidei*, and he was appointed and ordained to be ready to deliver his Exegesis, and sustain his dispute the next day, which was appointed to be at Alfoord September 7.

It was reported by the minister of Towie that he had gone on no further in process against Alexander Innes of Sinnahard, upon his promise to compeer before the Presbytrie this day, and answer as he should be charged, and Mr. Robert Irving declaring that he was ready within the body of the church, only he desired to know the guilt wherewith he was to be charged, and it being told him that it was intemperance and rash swearing, Mr. Robert Irving declared that he had prevailed so far with him, as to make confession and acknowledgment of his sinnes before him. The brethren considering the said matter did condescend so far (except only Mr. Adam Barclay who refused to vote in the business) as to accept of the said acknowledgment, and accordingly he compeired before the brethren, and confessed all the sinnes and offences against God, all the days of his life, and particularly his offences done that day at Lochell, and being admonished and exhorted to a more watchful and Christian carriage in time coming, which satisfaction whether it was sufficient to remove the scandal thereanent was referred to the Bishop and ensuing Synod, and the process to be sisted unto that time.

The moderator and Mr. John Mair reported that they had supplied Kildrumie two severall Lordes dayes ; Mr. Robert Irving and Mr. John Walker to supplie nixt.

Mr. John Leslie declared that he had celebrated the sacrament August 11.

Mr. Patrick Coupland had his theme prescribed to him *De perseverantia sanctorum*, and theses approven.

[12 cases of discipline]

At Alfoord September 7, 1670.

Mr. James Walker delivered his Exegesis *De objecto formali fidei*, and sustained his dispute, and was approven, and Mr. Patrick Coupland did distribut his theses *De perseverantia sanctorum*, and ordered to handl the said controversie the nixt day, September 21.

Alexander Innes ut supra.

Mr. Robert Irving and Mr. John Walker having supplied the vacancie of Kildrumie, Mr. William Burnet appoynted to supplie once betwixt and the nixt day.

The referrs of the last Synod read, and recomended to the brethren.

[9 cases of discipline]

At Alfoord September 21, 1670.

Mr. Patrick Coupland handled the controversie formerly prescribed to him, *De perseverantia sanctorum*, but because of the multiplicitie of affairs the dispute was continued till the nixt dyet, the appoyntment wherof was delayed till the meeting of the brethren in Aberdeen at the Synod, and Mr. James Walker had ane popular text prescribed to him, Romans iii. 20.

Alexander Innes ut supra.

The brethren who had collected for Dundie gave them in to the Moderator.

Mr. John Mair, Mr. John Walker, Mr. Thomas Garden ordained to meet and fill up the book.

Georg Melvil,

Moderator.

Mr. W. Burnet,

Clerk to the Presbytrie,

4 October 1670.

The Bishop and Synod, approves this Presbytrie buik of Alfurd.

Mr. Al. Forbes, Clerk to the Synod of Aberdeen.

Referres from the Diocesian Synod of Aberdeen, begune upon the fourth of October 1670, holden by ane Right Reverend Father in God, Patrick, Bishop of Aberdeen.

Sess: 1°. 4 October 1670 ante meridiem.

After sermon had by the Bishop in the Church of St. Machar, and incalling the name of God, the roll of whol ministers names was called, the absents noted, and visitors appoynted for the books of disciplin in evrie Presbytrie.

Sess: 2°. eodem die post meridiem.

The Presbytrie book of Alfoord, and severall other books were approven.

It is ordered that ane particular accompt be given in by evrie minister to their respective Presbyteries of the dyets of their celebrating of the Holy communion.

October 5 Sess: 3°. ante meridiem.

It is ordered that there be a contribution for supplie of the burning of Kilmarnoch at evrie parish Kirk, conform to the Act and warrand of the Privie Councill, and that evrie Moderator have ane copie of the said Act, and that the Moderator deliver ane copy therof to each minister, and that the severall collectiones be delivered by the ministers to their severall Moderators, and sent in by them to Mr. David Lyall, Minister in Aberdeen, and that betwixt and the first of Februarie nixt 1671.

Eodem die Sess: 4°. post meridiem.

Anent Bursers of Divinitie, it is ordered that it be insert in each Presbyterie Book twice in the yeir, betwixt Synods, who has satisfied the Bursers, and who not, wherthrough their satisfaction, and who is difficient, may be represented at each Synod.

It is ordered that wher any ministers shall fail to represent to their Presbyteries the diligence of their discipline, the Moderators and remnant brethren of that Presbyterie shall appoynt their Presbyterie to be holden at the Kirk wher such ministers shall be difficient.

It is ordered that Thomas Watt and Grizall Taylour, within the Parish of Tyrie, be delated in all the referres as fugitives for incest and adulterie, and if they shall return to their wonted residence, that they shall be processed for satisfaction by admonition and prayer, and thereafter that the minister report to the Bishop.

It is ordered that evrie minister within this dyocess pay in to John Ross, janitor at the King's Colledg, twelv shilling Scots money at each Synod for the space of four Synods nixt insuing, begining for this present Synod holden in October 1670, to be payed in to him befor the nixt Synod to be holden in Apryl nixt, and that for this present Synod.

Anent the desyr for ane warrand to collect ane contribution for bigging of ane brig at the Kirk of Towie, the granting therof is referred to the nixt Synod, and, in the mean tym, it is appoynted and recomended to the Presbytrie of Alfoord to be going about that work as they think meet.

The nixt Synod is appoynted to be at King's Colledg, Old Aberdeen, the 3^d Tuesday of Apryl nixt 1671.

(List of *fugitives from discipline* from several parishes—14.)

At Aberdeen October 5.

The brethren mett within the King's Colledg of Old Aberdeen, and appoynted their nixt meeting to be at Alfoord, the 26 of October, and Mr. William Burnet, Schoolmaster at Alfoord, being presented to the Church of Kildrumie, and recomended to tryalls by the Bishop, was ordained to exercise, on the ordinarie mater of the Exercise, and the young men desyred to prepare themselves for their nixt tryall, how soon Mr. William Burnett his tryalls should be ended.

Alfoord October 26, 1670.

Mr. William Burnett exercised and added on Romans 15. 25, 26, and was approven; and he is appoynted for his nixt tryall to handl

that controversie *De formali causa justificationis*, and defend theses therupon, and sustain his questionarie tryall, and that of the Languages, for which cause the brethren are appoynted to meet more tymlye, and the dyet appoynted to be at Alfoord November 16.

Mr. John Irving being present was rebuked for his last dayes absence.

Mr. John Walker reported that he had celebrated the sacrament.

The privie censure past on all present, and nothing was found worthy of censure.

[13 cases of discipline]

Alfoord November 16, 1670.

Mr. William Burnet handled the controversie *De formali causa justificationis*, sustained his theses, which he had distribut beforhand, and did undergo his questionarie tryall, and tryall of Languages, and because the brethren were sufficiently satisfied with his gift of preaching, having had ocasion severall tymes to hear him, he was approven in all, and recomended to the Right Reverend the Bishop of Aberdeen for ordination.

The nixt meeting is appoynted to be at Alfoord December 21, and Mr. James Walker, Student of Divinitie, ordained to preach popular doctrin on Revelation 3. 20, according to the former appoyntment, and Mr. Patrick Coupland, ordained to sustain his theses *De perseverantia sanctorum*.

The disciplin was delayed, because the tym was spent in Mr. William Burnett his tryalls.

Alfoord December 21, 1670.

Mr. James Walker preached popular doctrin on Revelation 3. 20, and was approven, and is appoynted to sustain the questionarie tryalls, and that of the Languages the nixt day; lyk as Mr. Patrick Coupland his theses *De perseverantia sanctorum*, and ordained to exercise on Romans 15. 28, 29 the nixt day, which was appoynted to be kept at Alfoord Jan. 18.

Mr. Thomas Garden, Mr. Robert Irving, Mr. Adam Barclay, and

Mr. Andrew Abercrombie being present this day, did undergo the privie censure, and nothing found worthie of record, onlie Mr. Andrew Abercrombie is exhorted to be watchfull, and put to sheam those that are apt to speak evil of him.

[14 cases of discipline]

Alfoord Januarie 28, 1671.

Mr. Patrick Coupland exercised and added on Romans 15. 28, 29, and was approven; Mr. James Walker sustained his questionarie tryall, and that of the Languages, Hebrew and Greek, and was approven; and Mr. Patrick Coupland was appoynted to sustain his questionarie tryall, and that of the Languages, and Mr. James ordained to exercise and add on Romans 15. 30, the nixt day to be at Alfoord Feb. 15.

Mr. John Irving absent, and having been frequently absent, both befor and since the last Synod, it was ordained that he should be advertised by a letter to keep the nixt dyet, with certification.

[13 cases of discipline]

Alfoord Feb. 15, 1671.

Mr. James Walker exercised and added Romans 15. 30, and was approven, and Mr. Patrick Coupland past his questionarie tryall, and tryall of the Languages, and was approven, and in consideration that both young men had past through all the poynts of their tryalls with approbation, it was ordained that ane recomendation should be directed to the Bishop of Aberdeen to procure a licence to preach the gospel.

Mr. Adam Barclay, and Mr. John Leslie excused for their last dayes absence by reason of sicknes, and Mr. Robert Irving by reason of his wife her sicknes, and Mr. Robert Cheen excused for his former absences by reason of his old age and winter weather, and Mr. William Christie was gravlie rebuked for his former absences.

Mr. John Irving having been advertised by a letter from the Presbytrie, according to the former ordinance, made return therto this

day, by excusing his former absences, and withall making complaints against some of his parish, the examination wherof required his presence, and therfor all was referred to the nixt day, at which he promised to be present.

Mr. William Christie and Mr. Robert Cheen did undergo the privie censure, and both were approven, onlie Mr. Robert Cheen was required to follow ane effectuall course for wiping off some reproachfull speeches spoken against his liff and conversation by the goodman of Law, befor some ministers of the Presbytrie, which he undertook to doe with all convenient diligence.

The nixt dyet appoynted to be at Alfoord, March 15, and Mr. Robert Cheen to exercise and add on Romans 15. 31.

[16 cases of discipline]

Alfoord March 15, 1671.

There was no exercise, in regard of Mr. Robert Cheen, the speaker his absence upon the account of sicknes, as he declared by a lyn.

Mr. John Irving being present, and the reasones of his absences being heard, such as his bodily weaknes, the difficultie of the way, and the winter season, which (because the brethren were informed he travelled to and betwixt Aberdeen and his own house and elsewhere, which he did not deny) the brethren considering, and lykwise concerning his privie censure, and what might be said, they referred to the Bishop and ensueing Synod, to which he choiced rather to subject himself than to the brethren of the Presbytrie.

The referres of the last Synod were read and recomended to the brethren.

The nixt meeting is appoynted to be at Alfoord.

[18 cases of discipline]

Alfoord Apryl 12, 1671.

Mr. Robert Cheen exercised and added and was approven.

Thomas Stuart in Cabrach was delait by the minister for removing a dask belonging to the tennants of the laird of (?) Eryht; being summoned to this day and called, compeired and confessed the same, and pretending

a right to the said room ; the tennants of the laird of (?) Eryht also compeering and complaining of the wrong done them, contrarie to ane former Act of the Presbytrie in same particular after much paynes taken for that accomodation. The Presbyterie appoynted some of their number to meet the 3^d of May at Cabrach that probation may be led, and sufficient evidence given by the said Thomas Stuart for making out his claim, and, in the meantym, that the dask be reponed by the said Thomas, which he promised and engaged to doe under his hand. The brethren appoynted to meet were the moderator Mr. Adam Barclay, Mr. Thomas Garden, and Mr. William Burnet.

The forsaid Thomas Stuart and others gave in severall complaints against Mr. John Irving, against which Mr. John protested that they might not be heard, and did back his protestation with ane appeal to the Bishop, declaring he would not own us any longer for a judicatorie. In the meanwhile he did delait one John Straquhan for speaking in the church to some on the Lord's day imediately preceeding Christmas, in the tym of divyn service, being sumoned to this day compeired, and denied, wherupon Mr. John was ordained to sumond wittnesses.

The referres of the Synod were read again, and they were recomended particularly that anent the contribution for Kilmarnoch and the bursars, and it was found that Mr. Adam Barclay, Mr. John Walker, Mr. Thomas Garden, Mr. William Christie and the moderator rest only this half-yeir, to be payed at the Synod, Mr. John Walker and Mr. John Mair have payed all since their entrey, Mr. Robert Cheen and Mr. William Burnet for Kildrumie rest all since their entries, it was recomended to them to bring it with them to the Moderator, which they promised to doe.

The Moderator and Clerk were ordained to fill up the book, and transmit it to the Bishop.

The appoyntment of the nixt Presbyteriall diet delayed, till the brethren meet at Aberdeen.

[18 cases of discipline]

Mr. William Burnet

Clerk to the Presbytrie.

26 Apryl 1671.

The Presbytrie buik of Alford approven by the Bishop and Synod.

Mr. Al. Forbes, Clerk to the Synod of Aberdeen.

The Diocesan Synod of Aberdeen holden within the Kings Colledg, Old Aberdeen, Apryl 25, 1671, by ane Right Reverend Father in God, Patrick, by the mercy of God, Bishop of Aberdeen.

Sess: 1°. 25 Apryl, ante meridiem.

After sermon had by Mr. Patrick Sibbald, minister at Aberdeen, in the Kirk of St. Machar, the Lord Bishop and Synod did meet at the said King's Colledg, and after incalling of the name of God, the roll of ministers names was called, the absents noted, and visitors appoynted.

Sess: 2°. eodem die post meridiem.

It is ordered that, at the visiting of every Presbytrie book, the censures of the Presbyteries shall be *simul et semel*.

It is ordered that the contributiones collected in evrie Presbytrie for supplie of the brunt town of Kilmarnoch be given in tomorrow, in the fornoon, by each moderator, to William Gilmur in Kilmarnoch, who is comissionat, and sent hither to receive the samen.

Sess: 3°. 26 Apryl, ante meridiem.

Anent two supplicationes and complaints given in to the Bishop by Thomas and Alexander Stuarts, in the Kirktown of Cabrach, against Mr. John Irving, minister at Cabrach, for his alleadged scandalous misbehaviour, as ane minister of the Gospell, and other alleadged deeds of wrong, which being publickly read, in presence of the Lord Bishop and Synod, they, finding no wittnesses present adduced nor sumond for proving these deeds, have appoynted and ordained the brethren after mentioned viz. Mr. James Straquhan at Oyne, Mr. William Garioch at Culsamond, Mr. William Meldrum at Auchterles, Mr. Arthur Straquhan at Methlich, Mr. Alexander Mitchel at Lamphanan, Mr. Robert Irving at Towie, and Mr. Georg Watson at Lochel, or any three of them to be ane quorum, and the said Mr. William Meldrum to be moderator of the said meeting, and in case of his absence, with power to those brethren who shall meet to choos any other moderator of their own number, and also with power to them to choos their own clerk, to convene and meet at the Kirk of Cabrach upon the first Tuesday of June nixt to come, to tak notice and cognosce upon the said complaints given in, or to be given in befor

the said day, against the said Mr. John Irving, and to use and admitt all lawfull probation on the said mater, and sumond wittnesses for that effect, and have ordered a just doubl of the said complaints to be given in to the said Mr. John, fyfteen dayes preceeding the said meeting at Cabrach, wherby he may have his answers and defences in readines, and to report to the Lord Bishop what they shall find anent the premisses.

The Bishop declared that, as he should find occasion, he resolved to delegat, in evrie one of the Presbyteries within this Diocess, certain brethren to visit any kirk within the bounds of their own Presbyteries, who are to report to the Lord Bishop what they find after the said visitations, and in the mean tym, seriously recomend each Presbytrie to visit the Session books of evrie parish, according to the ordinance of former Synods, and to record their diligence theranent in their Presbytrie book.

The Presbytrie books of Alfurd, Garioch, Turreff, and Kincardin were approven.

Sess : 4^o. eodem die post meridiem.

Ane supplication being given in by Arthur Forbes of Brux, and Mr. Walter Cochran of Drumbrek, desyryng ane order to be granted by the Lord Bishop and Synod of Aberdeen, for cognoscing upon the roomes within the Church of Udney, and divyding of the said church, for accomodation of the severall heritors and pariochiners interested, and particularly in behalf of the said petitioners their accomodation, having no roomes assigned to them in the said church as is alleadged. The Lord Bishop, with consent of the Synod, having taken the said supplication to their consideration, did ordain ane edict to be served at the Church of Udney, charging and warning all and sundrie the heritours, fewers, fermers, lyfrenters, possessors, having or pretending interest to compeir at the Church of Udney upon the thrid Thursday of May nixt to come, being the 17 day therof, befor Patrick Lord Bishop of Aberdeen, with the assessors appoynted by him and the brethren viz. Mr. David Lyall minister at Aberdeen, Mr. James Gordon parson of Banchrie, Mr. Adam Barclay minister at Keig, Mr. Georg Innes minister at Belhelvie, Mr. Georg Meldrum minister at Fintray, who are to meet with the said brethren of the Presbytrie of

Ellon, at the forsaid Church of Udny, day and place forsaid, to hear and see the roomes of the said church, cognosce upon and divide proportionatly, if needs be, according to the forsaid accomodation, or then to alleadg some relevant reason in the contrarie, or in case of the said Bishop his absence, to compeir befor the brethren above nominat with the brethren of the Presbytrie, unto whom or any three of them, in case of absence of the rest, together with such of the Presbytrie as shall be present. The Lord Bishop, with consent of the Synod, gives and grants permission and order to meet at the said church, upon the day forsaid, and thereafter calling for the said edict, to hear any reasones that shall be given in by any of the parishioners, and to cognosce and judg therof, and, if need be, to proceed to the division of the said kirk, according to the said heritors interests within the said parish, and to design to them their roomes proportionatly, and to doe therin in all things according to law, and as they will be answerable to the Lord Bishop and Synod.

Sess : 5°. 27 Apryl ante meridiem.

The Presbytrie books of Aberdeen, Fordyce, Ellon, and Deir are approven.

Anent the visitation of Kirks within the Diocess, the Bishop, with consent of the Synod, has appoynted, for the better ordering of that affair, that the moderators of the severall Presbyteries, together with Mr. John Menzies, professor, Mr. David Lyall, Mr. Alexander Ross at Monimusk, Mr. William Hay at Crimond, and Mr. Adam Barclay at Keig, meet with the Bishop at Old Aberdeen, upon the third Tuesday of June nixt, for preparing overtours anent the way of procedour in the said visitations.

Anent the supplication given in by Robert Burnet Procurator phiscall of the comissariat of Aberdeen, showing that wherby severall Acts of Parliament were appoynted for secureing and protecting of widowes of ministers or orphanes in their just rights and interests, and that in anno 16— yeirs, the Reverend Bishops then in office in this Kingdom did, by their instructiones, appoynt that all ministers, within their respective parishes, should keep ane exact register of the names of defunct persones, and should give ane extract therof, subscribed with their hands, to the comissioner phiscall within whose jurisdiction

they lived, at all occasions when they shall be required, and that they should denie the benefit of mariag untill the confirmatione of their deceased wiff or husband's testaments, and that notwithstanding these ordinances are not so punctually observed as need requires within this Bishoprick, and that by the neglect therof many of the leidges are greatly prejudged, and widdowes, orphanes, and legators sustain great damage, and therfor desyring that ane Act be past for faithfull observing of the premisses within this Diocess, the Lord Bishop, with consent of the Synod, has renewed the Act of the Bishop made theranent, in the moneth of October 1662.

It is ordered that, befor any person be admitted to the profession of repentance, in order to relaxation from excommunication, that they first be sent in to the Bishop, and his order obtained for that effect.

Anent the selecting a Professor of Divinity in the Kings Colledg, referred to the meeting to be the 3 Tuesday of June nixt, at Old Aberdeen.

It is ordered that, in evrie Presbytrie, the ministers shall have a comon head of controversie handled at evrie other meeting *alternis hominibus* with their ordinarie exercise.

At Aberdeen Apryl 26, 1671.

The brethren mett, and appoynted their nixt meeting to be at Alfuird the 24 of May, and Mr. William Christie ordained to exercise upon the ordinarie mater.

At Alfuird May 24, 1671.

The brethren mett, and Mr. William Christie exercised and added on Romans 15. and last, and was approven.

A letter being presented from the Ordinarie, the Lord Bishop, containing ane recomendation in favour of Mr. William Thomsone, student of Divinitie, for the kirk of Auchindor, and it being provided previous to the right of his admission to tryals, that it should be declared by some brethren of the Presbytrie who were comissionat by the Lord Bishop to goe to Mr. William Davidstone his house at Auchindor, and take his oath anent his presentation to the said Church, by whom, and when, and

whether he was in perfect judgment and memorie at that tyme. The brethren viz. the moderator, Mr. Walter Ritchie, and Mr. Thomas Garden declared that they found him in perfect mynd and memorie, anent his presentation to the church, as the report at more length bears. Whereupon the said Mr. William was admitted to his tryalls, and ordained to have his exercise and addition on the ordinarie mater of the Exercise at Alfoird June 14.

Mr. William Burnet was ordained to supplie Cushnie once betwixt and the nixt day.

[17 cases of discipline]

At Alfuird June 14, 1671.

Mr. William Thomson exercised and added on Romans 16. 3, 4, 5, and was approven, and he is appoynted to preach ane popular sermon on Romans 12. 1, at the nixt dyet, which is appoynted to be at Alfuird July 6.

The brethren present declared that they had preached on 29 of May.

Mr. Adam Barclay, Mr. Thomas Garden, Mr. William Christie, and Mr. Robert Irving, and the moderator declared that they did celebrate the sacrament on Easter and Mr. George Watsone, and Mr. Walter Ritchie Ap: 16.

The referres of the Synod were read, and recomendet to the brethren, and notice being taken of that Act anent the filling up, and visiting of Session bookes, the brethren were desyred to mak them readie.

The privie censure past upon all present, and nothing found worthie of record.

[19 cases of discipline]

Alfuird Julie 6.

Mr. William Thomsone preached popular doctrin on Romans 12. 1. And Mr. Patrick Copland presenting a letter from our Ordinarie recommending him to his tryalls, in reference to the Church of Cushnie, he was ordained to exercise and add on Romans 6. 7, &c. the nixt day, which is appoynted to be at Alfuird July 26; and Mr. William Thomsone ordained to distribut his theses on that head *De infallibilitate Ecclesiae*.

Mr. John Mair reported that he had celebrat the comunion, June 18, and Mr. Adam Barclay, Mr. Georg Watstone, and Mr. John Mair declared that they preached May 29, and they did undergo the privie censure, and were approven.

Mr. Andrew Abercrombie reported that he had supplied Cushnie, and Mr. Patrick Copland ordained to supplie, as often as he could, in regard he was presented to the place.

The minister of Strathdon gave up his Session book, which was delivered to Mr. John Mair to be visited.

[17 cases of discipline]

Alfoord July 26, 1671.

Mr. Patrick Copland exercised and added Romans 6. 7, 8, 9, &c., and was approven, and Mr. William Thomsone distributed theses upon that head *De infallibilitate Ecclesiae* and ordained to deliver his exegesis ther-upon the nixt day, which is appoynted to be at Alfuir August 14.

Mr. Patrick Copland reported that he had supplied Cushnie, and ordained yet to supplie.

Mr. John Mair reported that he had not yet visited the Session book of Strathdone, but promised to have it readie against the nixt day.

The sacrament of the Lord's Supper was celebrated at Kinethmont May 19.

Mr. Patrick Copland is ordered to distribut theses the nixt day on that head *De Trinitate*.

[14 cases of discipline]

At Alfuir August 14, 1671.

Mr. William Thomsone handled that controversie *De infallibilitate Ecclesiae*, and was approven; and Mr. Patrick Copland distributed theses according to the former ordinance, and ordained to handl that question *De Trinitate* the nixt day; and Mr. William Thomsone to sustain his disput and tryall of the Languages.

Mr. Patrick Copland reported that he supplied Cushnie, and was ordained to supplie yet.

There was no report of the Session book of Strathdone, in regard of Mr. John Mair his absence.

Ane letter being presented from the Lord Bishop, requiring the ministers interested to enquir after those children who are disorderly baptized by persones unauthorised, and the ministers being asked one by one, there was none found but some in the Cabrach, wherof the minister could not give ane exact accompt, wherfor it was recomended to him to search after them.

Another letter was presented from the Bishop, relating to Mr. John Irving and his parishioners, to which the moderator was ordained to return ane answer, and Mr. John Irving being posed anent John Straquhan, answered that what he had to say against him was contained in his libell.

[13 cases of discipline]

Alfoord September 6, 1671.

Mr. Patrick Copland delivered his exegesis *De Trinitate*, and Mr. William Thomson sustained his disput, and tryalls of the Greek and Hebrew Languages, and questionarie tryall, and it being the last of Mr. William Thomsons his tryalls, and all being revised, and it found that he had given satisfaction in the severall poynts therof, he was recomended to the Bishop for ordination, and Mr. Patrick Copland was ordained to have his popular sermon on Revelation 3. 17 the nixt day, which is to be at Alfuird September 24.

Mr. Patrick Copland reported that he had supplied Cushnie.

Ane letter was presented to the Presbytrie, in answer to their last letter directed by the Moderator to the Bishop, wherin it is showed that he had appoynted Mr. John Irving to exhibit such grievances and complaints against his parishioners befor the Presbytrie, as he could condescend upon, and to advertise such assessors as were nominat in the said referre, and the said John Irving compeiring, and presenting ane lybell, which was read, and he was desyred to draw it up in form, and subscribe it, and give coppies to the persones accused, and cause sumonds both parties and wittnesses to appear at the nixt dyet at September 24.

[10 cases of discipline]

Alfuid September 24, 1671.

There was no exercise in regard of the multiplicite of affairs, and that important bussines anent Mr. John Irving, minister at Cabrach.

Mr. Patrick Copland reported that he had supplied Cushnie.

It being enquired who were deficient to the bursar, it was found that all had payed preceeding yeirs except Cabrach and Auchindor.

Mr. Robert Irving, the moderator, and Clerk ordained to meet at Alfuid tomorrow, and fill up the book.

Mr. John Irving did appear, and did exhibit executiones of sumondes against severall persones, and wittnesses for probation of a lybell which was read and subscribed by him, and the parties and wittnesses present being called and compeiring, and the lybell read in their presence respective, and the wittnesses accordingly examined in presence of assessors convened for the tym viz. Mr. James Straquhan minister at Oyn, and Mr. William Garioch minister at Culsamond, the full report is ordained to be transmitted to the Lord Bishop of Aberdeen, together with the lybells, against the ensuing Synod.

[9 cases of discipline]

Mr. W. Burnett, Clerk to the Presbytrie.

Referres of the Synod of Aberdeen October 1671, and begune the third day therof by ane Right Reverend Father in God, Patrick, Bishop of Aberdeen.

Octr. 3°. Sess: 1°. post meridiem.

After sermon had by Mr. George Melvill, minister of Alford, in St. Macher kirk, in Old Aberdeen, the Lord Bishop and Synod did meet in the afternoone, at the Kings Colledge in Old Aberdeen, and after in-calling of the name of God, the roll of the ministers names were called, the absents notted, and visitors appoynted for the severall books of discipline.

The Acts concluded at the meeting holden by the Lord Bishop and brethren convene at Old Aberdeen the 20 of June last, conforme to ane ordinance of the last Synod holden in Apryl 1671, being read are heirby ratified and approven by the Lord Bishop and Synod, and

ordered to be insert in the records of this Synod, and have the strength of Acts therof, wherof the tenor followes.

At Old Aberdeen June 20, 1671.

Concerning scandalous reports passing upon ministers, it is resolved that the 48 Synodical Act of the Synod, holden in October 1663, be duellie observed theranent, with this additione, that if after tryall there be no probable ground found for such reports, if they can fix upon any person or persones that have been spreaders or raisers of such reports, then, in that caice, the minister defamed shall be obliged to persew him or them as slanderers, befor the judge ordinarie, as he shall be answerable.

Item, that in pariochiall visitationes, besydes the inquire to be made anent the minister's doctrine, discipline, and conversatione, as lykewise concerning the diligence and conversatione of the elders, search may also be made anent the minister's provisione, manse, gleeb, and other privileges, anent the Schoolmaster and his maintenance, anent the fabrick of the church and churchyaird dykes, anent mortificationes if there be any, and how they are secured and imployed, anent the church registers, whither or not there be ane perfect record of dyets of preaching, catechising, baptisme, mariages, burials, with the due celebration of the Lord's Supper, the utensilles of the church, and the improvement of the poore's money, and penalties; item concerning minister's conversatione, if it be scandalous, and diligence in his office, that the elders be posed upon oath theranent, the minister being allowed to propone his exceptiones (if any he have) against them or any of them, and that the people, by ane edict to be served at the parish church, upone ane Lord's day, be warned to attend at the visitatione, to object what they know, or are able to prove against their minister, with certificatione that if they appeare not to the effect forsaid, but thereafter shall give in any accusatione that they could have proven alsweell at the visitatione to which they were publickly warned as thereafter, (which they must declare upon oath) that then, and in that caice, they are not to be further heard in any such matter.

Item, that in caice of a *fama clamosa* against a minister, that if the persones that can give light in that matter doe not reside in the parochine to be visited, if these persons be within the Presbytrie where the minister resides, then, by ane order from the Bishop, the Presbytrie shall sumond

the said persones to compeir befor them, and declaire what they know concerning any such report or scandall upon oath, but if these persones reside within the boundes of severall Presbyteries, that then they be sumoned to a general visitation to be kept heer at Old Aberdeen, by such persones as the Bishop at the Synod shall nominat to that effect, betwixt Synods.

Octr. 4 Sess : 2°. ante meridiem.

It being represented by severall brethren of the ministrie, that the Lord's day is greatlie prophaned by carrying of timber and packs to and frae towns and mercats on the Lord's day, for remeed wherof, it is ordered that the ministers, within whose parochines such abuses shall be found, cause take notice of the names of such persones, whither they be countrie people, or horsehyrers in townes, or in what parochines or borrowes they live, and that they signifie and wreitt their offences to the ministers at these parochines or borrowes where they dwell, that they may be processed, untill they returne and satisfie for the scandall, and prophanatione of the Lord's day, in that parochin where the offence is given.

Sess : 3°. Octr. 4 post meridiem.

Anent the referre of the last Synod holden in Apryl 1671, relating to Mr. John Irving minister at Cabrach, and his parishioners lybellers and complainers against him, it being found that the said Mr. John has not as yet had the opportunitie of presenting his lybell against them, and some of these lybellers, viz. William Gordoune and Thomas Stewart having come to this Synod to give in ane lybell against the said Mr. John Irving, he being absent and excused, the Lord Bishop, with consent of the Synod, ordaines the Presbytrie of Alford, with the brethren appoynted at the last Synod, Apryll 1671, assessors to them, to proceed and examine the said Mr. John Irving his lybell against his parishioners, and for that effect to keep the first meeting anent that affair at Alford, and the nixt meeting thereafter at Cabrach, and if any shall offer ane new lybell against the said Mr. John to the Presbytrie, that the moderator, in name of the Presbytrie, certifie them, that, after the discusseing of the said Mr. John his lybell, their lybell shall be nixt heard, and then, after that the lybells of both the said parties are examined, the Presbytrie of Alford shall make

report therof to the Bishop. And because there may be ane convenience of calling ane meeting of those brethren who are presentlie upon the conference betwixt this and the nixt Synod, it is ordered that upon ane call from the Lord Bishop, the said brethren shall meet at Old Aberdeen at any tyme to be appoynted by his Lordship, betwixt this and the ensueing Synod. It is lykewyse ordered that the moderator of Alford shall have the processe and procedure betwixt the said Mr. John Irving and his parishioners in readienes to be sent to the Lord Bishop, befor that day, which shall be appoynted for the meeting of the Lord Bishop and the brethren of the conference.

Sess : 4° Octr. 5 ante meridiem.

For the better regulateing of the tryalls of young men befor they be admitted to the ministrie, it is ordered by the Lord Bishop, with consent of the Synod, that all young men, befor they be admitted to their tryalls, be obliged to produce ane sufficient testimonie, under the hands of the maisters of the Universitie where they comenced masters in Philosophie, bearing the daitt of their graduation, that the Presbytrie may be satisfied that the Act of the Synod, in reference to their four yeirs studie befor they enter upon their tryalls, be fullie satisfied.

Secundo, that ane pairt of their quadrienniall studie be employed in waiting upon the professione of Theologie, and that they shall be oblidge (befor their admission to any tryall) to report testificats, under the hands of the respective professors, of their proficiencie.

Tertio, that evrie young man who passes his tryalls shall have six dyets for that effect, and 1°. he shall sustaine the tryall of the Languages, 2°. his questionarie tryall, 3°. the Exegesis, 4°. his dispute, 5°. he shall have the Exercise and Additione, and 6°. a popular sermon. And if it be found that he is not acquainted in competent measure with the letter and received sense of Scripture, positive and polemical Divinitie, and Church Historie, that the Presbytrie shall proceed no further, but appoynt him to be at the paines to studie some better.

Quarto, That the moderator, with the advyce of the Presbytrie, shall prescrybe the comon head to the *candidatus*, and that the said *candidatus* shall be oblidge, befor he divulge his theses, to acquaint the moderator

with the tenor of them, that he may judge if they be orthodox, and pertinent to be agitat in publick.

Quinto, that they be so weell at least acquainted with the originall Languages, as to expone any chapter in the Greek New Testament, and read any parcell of the Old Testament in Hebrew (*ad aperturam libri*) and that over and above the exposition of that Hebrew psalm, which shall be prescrybed to them; and that where, through the blessing of God, the Presbytrie is numerous, it is thought fitt for the exercise of evry brother his gifts, that about half onlie of the number be employed to dispute or propone questiones when there is such ane dyett of tryall, and the remanent shall be put to it at the nixt occasione.

And it is judged convenient for the forsaid reasone, that, in evry intervall betwixt tryalls of two young men, one of the brethren (*per vices*) shall be ordered to exercise or handle ane comon head, as the Presbytrie shall find fitt, their usuall method in these caices being observed.

Anent those whose children are baptised in ane disorderlie way, it is ordered that those ministers, in whose parochines the parents of such children reside, may send in their names to the Lord Bishop, that they may be presented by his Lordship to the Privie Counsell, and withall that the respective ministers shall processe the parents of such children till they give satisfaction for the scandall.

It is ordered by the Lord Bishop, with consent of the Synod, that the severall Presbyteries shall ask ane accompt of evry particular minister within their precinct anent mortificationes where they are, and that the moderators and brethren examine how these mortificationes are secured and employed, and if they find that they are weell secured and employed, that they keep ane record therof in their registers, and if these mortificationes be weell secured and employed, in that caice not to trouble the Bishop and Synod therwith, otherwyse to represent the samen to the nixt Synod in Apryll 1672.

It is ordered by the Lord Bishop, with consent of the Synod, that there be ane publick fast and humiliatione observed through all the congregationes of this Diocesse, upon the Lord's day, the 15 of October instant, and that in consideratione of the many abounding sinnes of the land, and great losse of the cornes and fruits of the ground, sustained by the great stormes of windes and raines, and to

supplicat the Lord's blessing upon the harvest season, and ane blessing upon such as remaines, and that intimatione therof be made from the severall pulpits within this Diocie, the nixt Lord's day.

For the better observatione of the 29 day of May yeirlie, for thanksgiving, conforme to the Acts of Parliament and former Acts of Synods made theranent, it is ordered that evry minister within their respective Kirks make intimation to their parishoners, the Lord's day imediatlie precedeing the 29 of May yeirlie, exhorting them to the observing of that day by thanksgiving, conforme to the said Acts.

It is ordered by the Lord Bishop, with consent of the Synod, that ane supplie be granted by evrie minister, for help and maintenance of Master Walter Birnie blind man and preacher, and delivered by each minister to their respective moderators, and thereafter to be sent by the moderators to Mr. David Lyall, minister at Aberdeen, betwixt and the last of October nixt to come, who is to convey the same to him.

It is ordered that the meeting of the nixt Synod is to be the third day of Apryll nixt 1672.

At Old Aberdeen, Octr: 4, 1671.

The brethren mett, and appoynted their nixt Presbyteriall meeting to be at Alford, October the first, and in regaird that Mr. Alexander Barclay had been a Student of Divinitie these three yeirs bygone, within the precinct of the Presbytry of Alford, it is ordained that, as a specimen of his studies, he have ane exercise upon the ordinarie matter, Romans 16 cap:, and 17 verse, and to be in readines to deliver the samen whenever he shall be called therto.

At Alford November 1, 1671.

Mr. Alexander Barclay haveing acquainted the moderator and brethren of the Presbytrie, that he was shortlie to goe to Aberdeen to waitt upon his pupill at the Colledge, and knew not but he might be called therto befor the nixt meeting, therfor desyred that he might be admitted to exercise the said day, becaus he desyred not to be mistaken in reference to the former ordinance, as either to have slighted or

neglected the same, if it should happen that he were necessitat to goe to Aberdeen befor the nixt meeting, which desyre is granted, and so he exercised on Romans 16 cap. and 17 and 18 verses, and is approven. And the brethren considering that they could not this day (haveing heard ane exercise alreadie) accept of Mr. Patrick Coupland his popular sermon from his hand, therfor ordained that, in regaird the said Mr. Patrick had delivered his Exegesis alreadie upon the head *De Trinitate*, and had tymeouselie distributed his theses upon that subject to be disputed, he should sustaine his dispute this day, which he did, but in regaird there were some brethren that had not disputed, and seemed not to be altogether satisfied with his answers to the arguments propounded, it is intimate unto them that, upon the day when he shall sustaine his questionarie tryall, they shall propose some questiones and arguments upon the subject of his dispute, the more to cleare them anent his knowledge therin, and becaus he had not yet delivered his popular sermon (having been first obstructed by the weightines of busines in Mr. John Irving his concernment, and afterwards by the expedencie of the granting Mr. Alexander Barclay, his forsaid desyre) it is therfor ordained, that he have his popular sermon the nixt day, which is appoynted to be this day 20 dayes, being the 22 of this current November.

Mr. Patrick Coupland reported that he had supplied the vacancie of Cushnie. It is recomended to him as yet to supplie it.

Mr. Robert Irving, minister at Towie, reported that he had given institution to Mr. William Thomsone at Auchindore to be minister at the said kirk, conforme to his letters of collatione, granted by the Right Reverend Patrick, Bishop of Aberdeen, which are of the daitt, the sixth of October 1671, and that upon the 22 of October last bypast.

Anent the Session book of Strathdone, the minister of Lochell this day gave in the report theranent, and it was approven, onlie some omisiones and informalities of the Clerk were observed, which the minister was desyred to help in tyme comeing.

Mr. John Irving was ordained to sumond to the nixt meeting such persones as had not compeired the last day, provydeing always that the report of the late Synod come to our hands.

It is appoynted that the privie censure passe on the respective brethren the nixt day, which is appoynted to be this day 20 dayes.

All the respective brethren being inquyred if they had observed the fast enjoyned by the Lord Bishop and Synod, declaired that they had observed it.

[11 cases of discipline]

At Alford Nov: 22, 1671.

Mr. Patrick Coupland delivered his popular sermon on Revelation 22 cap: and 17 verse, and when it came to the censure of the doctrine, it was alleadged by some, that the said sermon was no fruits of his studies, but was taken almost verbatim out of Sedgwick upon the 54 of Isaiah, wherupon the judgment of the brethren theranent is suspended till the nixt meeting, that his papers be conferred with that book, and it is ordained that he have his questionarie tryall the nixt day, which is appoynted to be this day moneth, being the 20 of the ensueing moneth December.

Anent Mr. John Irving, his busines is referred as yet to the nixt day, the referres of the late Synod not being come to the Presbytrie.

According to the former ordinance, the privie censure past upon the respective brethren, but nothing worthie of censure was observed.

Mr. William Christie delivered to the Presbytrie his Session book of Glenbucket, which was given to Mr. Thomas Garden, minister at Clatt, to be visited, and to report his diligence theranent the nixt day.

[11 cases of discipline]

At Alford December 20, 1671.

Mr. Patrick Coupland haveing, imediatlie after the last Presbytrie, delivered up the papers of his popular sermon, together with Sedgwick's book, to the moderator, the moderator, with consent of the brethren, did sett apart two of the members of the Presbytrie for collationing the same, who, after they had read over and revised them, reported that it was far otherwise than was alleadged, and that they had found vast difference betwixt them, both in the method and matter, he is therfor this day approven in that poynt of tryall.

Mr. Patrick Coupland sustained his questionarie tryall of the Languages, Hebrew and Greek, and was approven.

The brethren haveing taken to consideratione the severall poynts of Mr. Patrick Coupland his tryalls, found themselves satisfied to grant him a recomendation to their Ordinarie, the Lord Bishop of Aberdeen, in order to his ordination and admission to the Church of Cushnie, which the moderator of the Presbytrie is to transmitt to the Bishop.

Mr. William Murray, Student in Divinitie, and servitor to the Laird of Craigivarre, being recomended by some of the brethren that he might have a comon head prescrybed him, as a specimen *ingenii*, was appoynted to have ane Exegesis *De judice controversiarum* the nixt day, which is appoynted to be this day moneth.

[12 cases of discipline]

At Alford Januarie 17, 1672.

Mr. William Murray delivered ane Exegesis *De judice controversiarum*, as a specimen *ingenii*, and was approven.

In reference to ane letter sent from our Ordinarie, concerning a late emergent, alleadged to be done by Mr. John Irving, minister at Cabrach, by setting fyre to the corns of a widow woman, named Jannet Roy, and some endeavours to kill some persones, the tryall of which was recomended in the first place, and to be begunne at, befor any other accusations exhibited by him against his pariochoners, should be examined, as the letter at more length proports. Mr. James Straquhan, minister at Oyne, Mr. William Garrioch, minister at Culsamond, Assessors nominat by the Bishop, in his letter, mett with the Presbytrie for that effect. The parties who joyned in this accusatione against the said Mr. John Irving are as follows, Thomas Stewart, Alexander Stewart, and Jannet Roy their mother, who gave in a lybell to that purpose, which Thomas and Alexander Stewarts subscrybed with their owne hands, and the woman did authorize the Clerk to subscrybe for her. And the said Mr. John being posed as to these alleadgeances given in against him, if they were true or no, denyed the lybell *in terminis*, and for the probation of the lybell, the accusers forsaide give in these witnesses, Patrick Gordoune servitour to the said Mr. John Irving, John Gordoune in Larg, James

Morice in the Kirktowne, Katherine Kellis there, William Gordoune in Ballhillock, John Clerk in Redfoord, William Gordoune in the milne of Cabrach, and none of these witnesses being present, save John Gordoune in Larg, and Patrick Gordoune, against whom the said Mr. John made no exception, only desyred that John Gordoune should give his oath *de calumnia*, who were admitted and sworne in presence of the said Mr. John, and the forsaid accusers, who deponed as after followes. John Gordoune deponed, in the first place, that he had no malice against the said Mr. John, and being interrogat anent the lybell, as to Mr. John Irving his oppressing Jannet Roy, and minaceing Thomas Stewart, *nihil probat*. As to the other particulare, in setting fyre to the corns, *nihil probat*. Patrick Gordoune being called in, as to the first particular *nihil probat*: as to the second, he deponed that he saw Mr. John Irving stricking Thomas Stewart with his foot, whill the said Thomas was holding him by the shoulders, and that he heard the said Mr. John say he should be alyke with the said Thomas and Alexander Stewarts, either with swourd, durk, or whinger, in the rest *nihil probat*. And there being no more witnesses present, the parties accusing were desyred to bring the witnesses given up by them, or more (if they had any) to the nixt Presbyteriall meeting, to be holden at Cabrach the 14 of the ensueing moneth of Februarie.

Mr. Georg Watsone, minister at Lochell, delated Thomas Garden, William Milne, Thomas Cromarre, Robert Mitchell, and Robert Ogilvie, for consulting with the sorcerer, Patrick M'Komie anent stollen goods. He is appoynted to cause sumond them to the nixt meeting, to be holden at this place.

At Cabrach Febr: 14, 1672.

Being stormie, mett onlie Mr. Robert Irvine, minister at Towie, Mr. Arthur Strachan, minister at Mortlech, appoynted Assessor by the Bishop, Mr. Thomas Garden, minister at Clatt, and Mr. William Thomsone, minister at Auchindore. Comepeired Thomas Stewart, Alexander Stewart, and Jannet Roy, their mother, parties, and appealed not onlie from the brethren conveyned at the tyme, but also from the wholl brethren of the Presbytrie and assessors, nominat by the Bishop.

Wherupon Mr. Irving took instruments in the Clerk his hands, and protested that they might have no further hearing befor those from whom they had appealed, in any processe they were carying on against him.

Jannet Thomsone and Margaret Hebron gave in a lybell against the said Mr. John Irving, for stricking and bleeding of them, at the tending of their lint, witnesses Donnald Catenoch, Georg Hector, James Gordoune, and Alexander Fordyce, who being called, none compeired, safe Alexander Fordyce, who was admitted; and being sworne, deponed that he saw Mr. John Irving pulling at the lint with his owne hand, and heard Jannet Thomsone and Margaret Hebron desyre him to take his teynd where it fell him, notwithstanding he continueing to pull the lint as formerlie, both the said persones did fly in his hair, wherupon the said Alexander endeavouring to redd them, they did flee in his hair also, and trailed him the length of ten oxen by the hair, whilk Mr. John Irving seeing, strack the foresaid Janet Thomsone to the ground with ane elvand, and brack it on her head, but declaired that he saw no blood.

Mr. John Irving gave in a lybell against Thomas and Alexander Stewarts, for stricking and miscalling him, witnesses James Morice, Robert Keith, and Robert Stewart, who being called, compeired, and being admitted, and sworne, deponed as followes. James Morice deponed that Thomas Stewart called Mr. John Irving dwarf and rogge, and threatned to trample him, and that Alexander Stewart stroke him with his feet, and took the rod out of his hand, wherwith he had beaten him, and therwith strake the said Mr. John Irving. Robert Keith *nihil probavit*. Robert Stewart *nihil probavit*.

In the forsaid lybell also, Mr. John Irving compleaned on John Marnoch, for calling him dwarf bodie, and threatning to beat his servant; witnesses James Gordoune and John Stewart, who being called, compeired not; wherfor the Presbytrie, according to the Bishop his letter to them, offered the probation to the oath of partie, who refuseing was judged guiltie of the calumnies contained in the lybell.

Mr. John Irving took instrument in the Clerk's hand, that Robert Keith called him a lyar in face of the brethren mett at the tyme.

The next meeting is appoynted to be at Alford this day fourtnight, and Mr. John Irving desyred libertie to sumond such persons as had

wronged him in his good name or otherwise to the next meeting, which was granted.

At Alford Febr: 28, 1672.

No exercise, in respect the last meeting at Cabrach was but thinne, by reason of the storminess of the weather, as also the brethren who did meet knew not whose *vice* it was to exercise, and therfor could not appoynt it.

Anent the Session book of Glenbucket, Mr. Thomas Garden having now visited it, gave in the accompt therof, wherein there was no substantial thing found omitted.

Anent the supplie of Cushnie, Mr. Patrick Coupland is appoynted, not to suffer that place to be vacant any more, haveing now received ordination from the Bishop.

Anent Thomas Garden, William Milne, Thomas Cromarre, Robert Mitchell, and Robert Ogilvie in Lochell, the minister reported that they were sumoned to this day, who being called, compeired onlie Thomas Garden, who, confessing his sin, is appoynted to satisfie the discipline of Lochell in sackcloath. The rest not compeiring are appoynted to be sumoned pro 2^{do}. And anent Patrick M'Komie, the sorcerer whom they consulted, it is referred to the Bishop to clear the Presbytrie if the processe formerly led against the said Patrick be subscriyved or not, and that, in respect it is found in the records of the Presbytrie that he was processed, but it cannot be found that he is excommunicat.

Mr. John Irvine gave in a literall sumonds against Jannet Roy, Thomas Stewart, Alexander Stewart, John Marmo, William Stewart, Christian Morice, James Morice, James Millar, John Strachan, Jannet Couper, and William Robertstone, who being called compeired not. He is appoynted to cause sumond them to the next dyet *sub poena contumaciae*.

The referrs of the late Synod were read, and seriouslie recommended, but chieflie anent mortificationes, and evry one that hath mortificationes is appoynted to give a clear accompt of them the next day.

Mr. Adam Barclay declaired that he had given institution to Mr. Patrick Copland to be minister of Cushnie, conforme to his letters of collatione to the said kirk, and that upon the 18 day of this current Februarie.

It is appoynted that the respective brethren bring their collectiones for Mr. Walter Birnie to the nixt meeting.

The nixt day is appoynted to be this day twentie dayes, and by reason of a letter sent from the Bishop to the Presbytrie to receive Mr. Alexander Barclay, Student of Divinitie, upon tryall, in order to publick preaching, he is appoynted to sustain the tryall of the Languages, Greek and Hebrew, the nixt day.

[19 cases of discipline]

At Alford March 20, 1672.

Mr. Alexander Barclay sustained the tryall of the Languages, Greek, and Hebrew (haveing presented a large testimonie of his proficiencie in the studie of Divinitie, under the hand of Mr. John Menzies, Professor of Divinitie at Aberdeen) and was approven. The nixt meeting is appoynted to be this day 20 dayes, and the said Mr. Alexander is appoynted to sustaine the questionarie tryall.

Anent Thomas Garden, William Milne, Thomas Cromarre, Robert Ogilvie, and Robert Mitchell in Lochell, the minister reported that Thomas Garden had obeyed the ordinance of the Presbyterie, and was absolved March the 17 day, and that the rest were sumoned to this day pro 2^o, who being called compeired, and confessing their sin were appoynted to satisfie the discipline of Lochell in sackcloath.

Anent Jannet Roy, Thomas Stewart, Alexander Stewart, John Marno, William Stewart, Christian Morice, James Morice, James Millar, John Strachan, Jannet Couper, and William Robertsone in Cabrach, the minister gave in the execution of a literall sumonds given them, to be present this day, who being called compeired not, are declaired contumacious, and the minister is appoynted to goe on in processe against them.

Anent the collectione for Mr. Walter Birnie, the respective brethren promised to bring it to the Synod.

Anent mortificationes, the respective brethren declaired that they knew none unclear, or not well secured, safe one in Glenbucket, for the clearing of which, the minister of Glenbucket is appoynted to use legall diligence.

[15 cases of discipline]

At Alford Apryl 10, 1672.

Mr. Alexander Barclay sustained his questionarie tryall, and was approven. The next meeting is appoynted to be this day 20 dayes, and Mr. Alexander Barclay ordained to have ane Exegesis *De officio Christi mediatorio*, and to have his theses in readiness to be distribute the next day.

Anent the referrs of Cabrach, no report because of the minister his absence.

Anent mortificationes ut supra.

There came ane letter from our Ordinarie, adjourneing the Synod (becaus he was gone South) to the first Tuesday of October.

Mr. Adam Barclay, Mr. George Melvil, Mr. John Walker, Mr. Thomas Garden, Mr. Robert Irvine, and Mr. Andrew Abercrombie declaired that they had celebrate the Holy Sacrament of the Lord's Supper, on the 7 of this instant Apryl.

Mr. Thomas Garden was appoynted to goe to Kinethmont, and inquire at Mr. Robert Cheyne the cause of his so frequent absence, without sending ane accompt of his referres, and to report the next day.

[15 cases of discipline]

At Alford May 1, 1672.

Mr. Alexander Barclay had ane Exegesis *De officio Christi mediatorio*, and was approven, also he distribute his theses, and was appoynted to be in readines this day 20 dayes, to sustaine the dispute of the same, at this place.

Anent the referrs of Cabrach, no report, the minister being yet absent.

Mr. William Christie declaired that he had celebrat the Holy Sacrament of the Lord's Supper, on the 14 of Apryl last bypast.

Mr. Thomas Garden reported that he had gone to Kinethmont, according to the Presbytrie's appoyntment, and enquired at Mr. Robert Cheyne the cause of his frequent absence from the meetings of the Presbytrie, who replied that he was so valetudinary that he was scarce able to ryde one myl of ground, and as for his referrs, he told that it was not his fault, but the officer's, who was, evry Presbytrie day, directed with a

lyne from him to the Presbytrie, with ane accompt of his referrs, and returneing at night, said that he was at the Presbytrie, wherfor he desyred that a lyne should be directed back to him from the Presbytrie, under the clerk's hand in order to his referrs, when he wrott to them (which he promised to doe evry Presbytrie day). The Presbytrie thought fitt his desyre should be granted, and ordered the clerk to doe it in all tyme comeing.

The nixt day, it is appoynted that the privie censure passe on the respective brethren.

Anent mortificationes ut supra.

[14 cases of discipline]

At Alfoord May 22, 1672.

Mr. Alexander Barclay sustained the dispute of his theses *De officio Christi mediatorio*, and was approven. The nixt day is appoynted to be this day 20 dayes, and the forsaid Mr. Alexander is appoynted to have ane Exercise and Addition, on the following matter of the Exercise, Romans 16 cap., beginning at the 19 verse.

Anent the referrs of Cabrach, no report, the minister being yet absent.

The privie censure delayed till the nixt day, becaus of the paucitie of the brethren mett at the tyme.

Mr. Robert Cheyne reported by his lyne, that he had celebrat the sacrament of the Lord's Supper, upon the 12 and 19 dayes of this current May.

Anent mortificationes ut supra.

[12 cases of discipline]

At Alford June 12, 1672.

Mr. Alexander Barclay had ane Exercise and Addition on Romans 16 cap., 19 and 20 verses, and was approven. The nixt day is appoynted to be this day moneth, and the forsaid Mr. Alexander is appoynted to have a popular sermon on 1 Timothy 1. 15.

Anent the referrs of Cabrach, no report, the minister being yet

absent, and in respect of his so frequent absence, the Presbytrie appoynted Mr. William Thomsone to goe to Cabrach, betwixt and the nixt Presbyteriall meeting, on a Lord's day, and hold session, and call for ane accompt of his referris, and to make report at the nixt meeting, withall to acquaint the minister of Cabrach what Lord's day he is to goe thither, that he may sumond delinquents tymeouslie to that day.

Mr. William Burnet declaired that he had celebrat the Holy Sacrament of the Lord's Supper, on the 26 of May last bypast.

This day, the privie censure past on the respective brethren, but nothing worthie of censure was observed.

The respective brethren being enquired, by the Moderator, if they had observed the 29 of May, by preaching, replied they had, except Mr. Adam Barclay, Mr. Robert Irvine, and Mr. William Burnet, who declaired they were in readines, but they wanted hearers.

[11 cases of discipline]

At Alfoord Julie 10, 1672.

Mr. Alexander Barclay had a popular sermon on 1 Timothy 1. 15, and was approven in this and the rest of his tryalls, and is appoynted to have a recomendation from the Moderator to the Bishop, in order to the opening of his mouth for public preaching. The nixt day is appoynted to be this day 20 days, and Mr. John Mair is appoynted to have ane Exercise and Addition, on the following matter, Romans last and 21 verse, and he being absent, the minister of Leochel is appoynted to acquaint him with this ordinance.

Anent the referris of Cabrach, Mr. William Thomsone declaired that he had gone there on Lord's day was eight dayes, and had preached and holden session, and found the elders most willing to keep session evry Lord's day with the minister, which the minister would not doe, unles they were all sworne *de novo* (pretending they all sweyed together against him) which could not be done without a comission from the Bishop. The delinquents were called, but none compeired, he is desyred to cause sumond them to the nixt Presbyteriall meeting, to be holden at Alfoord Julie 10.

Mr. William Burnet delate James Smith in the parochine of Auchindore, and Michael Dunbar in the parochine of Kildrumie, for Sabbath breaking by drinking in the tyme of the afternoon sermon, being on a day of solemne thanksgiving after the sacrament, as also by appoynting a combat which they fought on the morrow morning; as also Patrick Thomson and his wife Isobel Davidsons, in the parochine of Towie, and Alexander Forbes in the parochine of Kildrumie, for Sabbath breaking, by drinking in the tyme of the afternoon sermon, on the same day of thanksgiving. He is appoynted to cause sumond them to the nixt meeting, being contumacious to the session.

Anent mortificationes the minister of Glenbucket declaired that he had sought that hundredth merks (left in legacie by the umquhill Laird of Glenbucket to the poor of the parochine) from the tutor of Glenbucket, first in a friendlie manner, and then by a sumonds befor the Comissarie of Aberdeen, and that the tutor did not refuse it, but sought a sufficient warrandice, he not being nominat executor (as he alleadged) in the testament, wherfor the said matter is referred to the Bishop and Synod, for their advyce and assistance in the prosecution therof, if need be.

[10 cases of discipline]

At Alfoord July 31, 1672.

Mr. John Mair had ane Exercise and Addition on Romans 16. 21, 22 and 23, and was approven. The nixt day is appoynted to be this day 20 dayes, and the Moderator is appoynted to exercise on the following matter of the Exercise.

Anent the referrs of Cabrach, no report, the minister being yet absent.

The Presbyterie made a referre to the Bishop and ensueing Synod, anent the going to wells, and anent the payment of clerks for testimonials.¹

[14 cases of discipline]

At Alfoord August 21, 1672.

The Moderator exercised and added on Romans 16. 24, and was approven. The nixt day is appoynted to be this day moneth, and Mr.

¹ Note 25.

Andrew Abercrombie is appoynted to exercise and add, on the following matter of the Exercise.

Anent the referrs of Cabrach, no report, the minister being yet absent.

[11 cases of discipline]

At Alfoord Septr. 18, 1672.

There was no exercise, in respect the speaker, Mr. Andrew Abercrombie, was necessarlie withdrawn to Glasgow. The next meeting is appoynted to be this day moneth (if there be not a winter Synod), which if there be, the nixt meeting is appoynted to be, the second day therof, at the King's Colledge Church in Old Aberdeen, and Mr. Andrew Abercrombie is appoynted to exercise, the nixt day of our meeting at this place.

Anent the referrs of Cabrach, no report, the minister being yet absent.

[13 cases of discipline]

At Alfoord October 16, 1672.

Mr. Andrew Abercrombie had ane Exercise and Addition on Romans 16. 25, 26 and 27, and was approven. The nixt meeting is appoynted to be this day moneth, and Mr. Patrick Coupland, minister at Cushnie, to have ane Exercise and Addition on 1 Corinthians 1. 1.

Anent the referrs of Cabrach, no report, the minister being yet absent, wherfor the minister of Auchindore is appoynted to writt to him in name of the Presbytrie, anent his frequent absence, and to make report the nixt day.

The nixt day the privie censure is appointed to passe on the respective brethren.

[14 cases of discipline]

At Alfoord November 13, 1672.

Mr. Patrick Coupland had ane Exercise and Addition on 1 Corinthians 1. 1, and was approven. The nixt meeting is appoynted to be this

day moneth, and Mr. Georg Watsone to have ane Exercise and Addition on the following matter of the Exercise.

Anent the referrs of Cabrach, no report, the minister being yet absent. Mr. William Thomson, minister at Auchindore, reported, that he had sent a lyne to him, as he was appoynted, but had received no returne. The former ordinance is renewed to him.

The privie censure past on the respective brethren present, but nothing worthie of censure was observed.

[12 cases of discipline]

At Alfoord December 10, 1672.

Mr. Georg Watsone had ane Exercise and Addition on 1 Corinthians 1. 2, and was approven. The next day is appoynted to be this day moneth, and Mr. William Thomson to have ane Exegesis *De numero sacramentorum*.

Anent the referrs of Cabrach, no report, the minister being absent. Mr. William Thomson declaired that he had sent a lyne to him, but it was miscaried. He is appoynted to writt to him against the next day, and to report.

[9 cases of discipline]

At Alfoord Januarie 8, 1673.

There was no exercise, in respect the day was far spent befor the brethren conveyned (it being stormie in the morning). Mr. William Thomson is appoynted to have his Exegesis the next day, which is appoynted to be this day moneth.

Anent the referrs of Kinethmont, no report, becaus of the minister's absence.

Anent the referrs of Cabrach, the minister of Auchendore reported that he had written to the minister of Cabrach, desyring him, in name of the Presbytrie, to keep the meetings of the Presbytrie, and that he had received his answer, that it was ane unreasonable desyre of the Presbytrie to him, and that he would keep no more meetings with them, untill the

Lord Bishop came home, which answer being publickly read befor the Presbytrie, and considered, he is judg'd guiltie of contumacie, and referred to the Bishop and Synod for censure.

[7 cases of discipline]

At Alfoord Februarie 5, 1673.

Mr. William Thomson had ane Exegesis *De numero sacramentorum*, and was approven. The next meeting is appoynted to be this day moneth, and Mr. William Murray, Student of Divinitie, within the precinct of our Presbytrie, being recommended by some of the brethren, in order to the passing of his tryalls for public preaching, and having produced a testimony of his proficiencie in the said studie of Divinitie, under the hand of Mr. John Menzies, Professor, he is appoynted to be in readines the next day, to sustain the tryall of the Languages, Greek and Hebrew.

Mr. William Christie, and Mr. Andrew Abercrombie not being present at the privy censure were removed, but nothing found worthie of censure in them, safe that they were exhorted to keep the meetings of the Presbytrie more frequentlie.

[9 cases of discipline]

At Alfoord March 5, 1673.

Mr. William Murray sustained the tryall of the Languages, Greek and Hebrew, and was approven. The next meeting is appoynted to be this day moneth, and Mr. William Murray appoynted to sustaine the questionarie tryall.

Mr. John Irvine, minister of Cabrach, sent a lyne to the Presbytrie, shewing that Jannet Roy, Thomas Stewart, Alexander Stewart, John Marno, William Stewart, Christian Morice, James Morice, James Millar, John Strachan, Jannet Couper, and William Robertsons, were literallie sumoned to this day *sub pena contumaciae*, as was formerlie appoynted by the Presbytrie, but the Presbytrie did forbear to call them, in regard

nothing could be done anent them, untill Mr. John Irving were present, to instruct what he had to lay to their charge.

Mr. James Oare, son to umquhill Mr. Arthur Oare, sometyme minister at Culsalmond, in the Garrioch, being recomended by some of the brethren, in order to the passing of his tryalls for publick preaching, and being cloathed with famous testimonies, one under the hands of the masters of the King's College, in Old Aberdeen, for his commencement with them in the studie of Philosophie, another under the hand of Mr. John Menzies, Professor, of his proficiencie in the studie of Theologie, a third under the hand of the brethren of the Exercise of the Garrioch, where he now resides, of his Christian behaviour and cariage during his abode with them, is appoynted the nixt day to be in readiness to sustaine the tryall of the Languages, Greek and Hebrew.

[8 cases of discipline]

At Alfoord, Apryl 2, 1673.

Mr. William Murray being absent, Mr. James Oare sustained the tryall of the Languages, Greek and Hebrew, and was approven, but exhorted to study the Hebrew more exactlie. The nixt meeting is appoynted to be this day twenty dayes at Cabrach, in regard the Presbytrie had received a letter from the Lord Bishop, of the dait at Edinburgh, March 1, earnestly desyring them to take as speedy and exact notice as they could of ane emergent done by Mr. John Irving, minister of Cabrach, against Alexander Stewart his pariochoner, in excommunicating him without processe or warrand from the Lord Bishop, and therby warranting them to suspend the said Mr. John Irving from the exercise of his ministrie, till the nixt Synod, if, after tryall, his cariage should be found such as was represented in a letter subscribed under the hands of a certaine number of the congregation of Cabrach, and incloysed in the Lord Bishop his lyne to the Presbytery, and Mr. John Irving is appointed to be summoned *litera scripta* to be present this day twenty dayes at Cabrach, to hear and see probation ledd against him in the said matter, and Alexander Stewart is appoynted to have his wittnesses sumoned tymeouslie to the said day.

Mr. Patrick Copland delate Agnis Farquhar, for revyling and cursing himself, in saying base rascal, the vengeance of God be upon thee. He is appoynted to cause sumond her to the nixt meeting at this place.

[9 cases of discipline]

At Cabrach April 23, 1673.

There was no exercise or referrs, safe that which was recomended by the Lord Bishop to the Presbytrie, anent Mr. John Irving, his cariage to Alexander Stewart. The Presbytrie being mett, Mr. John Irving and Alexander Stewart being called, compeired, and Alexander Stewart gave in the executiones of literall sumonds given to the witnesses after following viz. John Clerk in Reedford, Alexander Robertson in Belchillie, John Mackanla in Lesmurdie, John Smith in Ardwell, James Thomson in Over-Charrach, Robert Clerk in Netherhowbog, John Roy and James Kellis in Brackla, John Scot in Oldownie, James Clerk in Howbog, John Gordoune in Larg, James Gordoune in Ennercharrach, all within the parochine of Cabrach, and William Couper and John Strachan in the parochine of Glenbucket, and Alexander Couper in the parochine of Keirne, who being called, all compeired, and Mr. John Irving being desyred to give in exceptiones (if he had any) against any of these persones, why they might not be admitted wittnesses against him in this matter, did except against John Clerk, John Mackanla, John Smith, James Thomson, James Clerk, and James Gordoune, who were all rejected as wittnesses against the said Mr. John, but had nothing to object against any of the rest, they first giving their oath *de calumnia*, which, in his hearing, they did, and afterwards being sworn, both parties and wittnesses were removed, and witnesses called in as followes, John Gordoune being under oath proved the lybell *in terminis*.

Alaster Couper, being under oath, proved the lybell *in terminis*.

William Couper, being under oath, proved the lybell *in terminis*.

John Strachan, being under oath, *nihil probat*.

James Kellis, being under oath, deponed that he heard Mr. John Irving deliver Alexander Stewart by name into the hands of the divel, but knew not certainly if it was done in the same words of the lybell.

John Scot, being under oath, proved the lybell *in terminis*.

Alexander Robertson, being under oath, proved the lybell *in terminis*.

The Presbytrie, finding the matter sufficiently proven, did call in the parties, and sumoned them apud acta to compeir befor the Presbytrie this day 20 dayes, at Alfoord, to hear the sentence of suspension past against Mr. John Irving, according to the Bishop his warrand. And Mr. James Oare is appoynted to pass his questionarie tryall the said day.

At Alfoord May 14, 1673.

There was no meeting of the Presbytrie, in respect Mr. George Watson, Mr. Walter Ritchie, Mr. John Walker, and Mr. William Thomson did only conveene, the rest having sent lynes of excuse relevant. Wherfor the nixt meeting is appoynted to be this day fourth-night, and Mr. James Oare to passe his questionarie tryall, as also Mr. William Murray being so long postponed, since the last appoyntment anent him.

Mr. John Irvine and Alexander Stewart being present, were sumoned to be present at the nixt meeting, for the effect forsaied.

At Alfoord May 28, 1673.

Mr. William Murray, and Mr. James Oare sustained their questionarie tryall, and were both approven. The nixt meeting is appoynted to be this day 20 dayes, and Mr. William Murray to have ane Exegesis *De paedobaptismo*, and Mr. James Oare to distribute his theses *De Eucharistia sub utraque specie*.

Anent the referrs of Kinethmont, no report, the minister being absent.

The ministers of Alford, Keig, Towie, Clatt, Tillinessle, and Glenbucket reported that they had celebrat the sacrament of the Lord's Supper on the 30 of March, and the ministers of Touch, Kildrumie, and Auchindore reported they had celebrat it on the 13 of Apryl, and the ministers of Lochel and Strathdone reported they had celebrat it on the 27 of Apryl, and the minister of Forbes reported he had celebrat it on the 18 of May, which they all did by themselves, safe the minister of Towie by his lyne, being absent.

The Presbytrie received a letter from the Lord Bishop, in order to Mr.

John Irving his suspension from the exercise of his ministrie, desyring them to delay the pronouncing of the sentence, if they found any just ground of a farther demurr, and in respect the sentence had been for these 5 weeks delayed, and now not finding any just ground of a farther delay, they did pronounce the sentence, according to their warrand of the dait, at Edinburgh, the first day of March 1673 years, wherupon Mr. John Irving did give in his appeall from this sentence of the Presbytrie, to the Lord Bishop, and Synod, notwithstanding of which, the Presbytrie did appoynt Mr. William Thomson, minister at Auchindore, to goe to Cabrach, upon a Lord's day, and intimate the sentence to the people.

Mr. Patrick Coupland, minister at Cushnie, being appoynted by the Presbytrie to baptize a child, being weak, as was alleadged, did refuse to obey. The Presbytrie taking his disobedience to consideration, appoynted him either to obey, or submitt himself to censure, and he being willing to submitt to censure was removed, and being called in, refused also to undergoe their censure, wherupon the Presbytrie did referre him to the Lord Bishop and Synod for censure.

The privy censure past on the respective brethren present, but nothing worthie of censure observed.

[12 cases of discipline]

At Alfoord June 18, 1673.

Mr. William Murray delyvered his Exegesis *De paedobaptismo*, and distribute his theses upon that subject, and was approven. The nixt meeting is appoynted to be this day moneth, and Mr. William Murray to sustain the dispute of his theses, as also Mr. James Oare is appoynted to have his Exegesis *De Eucharistia sub utraque specie*, having, according to the former ordinance, distribute his theses upon that subject this day.

The minister of Auchindore reported that he had gone to Cabrach, and intimate the sentence of suspension against Mr. John Irving after sermon, and that Mr. John Irving did enter his protestation, taking instrument in the hand of one Robert Finla, notar publick.

Mr. William Christie is appoynted to supplie the vacancie at Cabrach one Lord's day, betwixt and the nixt meeting.

[6 cases of discipline]

At Alfoord Julie 16, 1673.

Mr. James Oare delyvered his Exegesis *De Eucharistia sub utraque specie*. His censure is suspended till the nixt dyet, that he sustaine the dispute of his theses. This day also Mr. William Murray sustained the dispute of his theses, and is approven. The nixt meeting is appoynted to be this day moneth, and Mr. James Oare to sustain the dispute of his theses.

Mr. William Christie reported that he had gone to Cabrach on Lord's day was eight dayes, and supplied the vacancie.

The Presbytrie considering that Robert Cheyne at Kinethmont was old and infirme, and not able to keep the meetings of the Presbytrie, and sins and scandals were more and more increasing in that place, thought fitt to appoynt some of their number viz. Mr. George Melvil, Mr. Robert Irvine, and Mr. Thomas Garden to goe to him betwixt and the nixt meeting, that they might be acquainted with the state of his affaires, and hear from him what was of concernment for assisting him in his doctrine and discipline, and, if needfull, that the Presbytrie should meet in that place.

This day Mr. Thomas Garden is appoynted to goe to Cabrach betwixt and the nixt meeting.

[11 cases of discipline]

At Alfoord August 13, 1673.

Mr. James Oare sustained the dispute of his theses, and was approven in this and the former tryall. The nixt meeting is appoynted to be this day moneth, and Mr. William Murray to have ane Exercise and Addition, on the following matter of the Exercise 1 Corinthians 1. 3.

The brethren comissionat to go to Kinethmont, reported that they had gone, and that the minister, Mr. Robert Cheyne, declaired to them, that, although he was weak in bodie, yet stood not in need of any helper, being able to discharge all the parts of his calling, which he again declaired befor the Presbytrie this day. The brethren considering that this his single testimonie of himself was not sufficient, without the testimonie of his elders, and better part of the parochine, did appoynt him to have

his session book in readines against the nixt ensueing Synod, and to be readie to receive what, by advyce and comand, should be imposed on the Presbyterie, in order to the visitation of his church.

Mr. William Thomson, minister at Auchindore, is appoynted to supplie the vacancie at Cabrach one Lord's day, betwixt and the nixt meeting.

Mr. Robert Cheyne declaired that he had celebrat the Sacrament of the Lord's Supper May 18, and excused himself for his former long absence, by reason of weaknes of bodie to travell.

[10 cases of discipline]

At Alfoord September 10, 1673.

Mr. William Murray had an Exercise and Addition on 1 Corinthians 1. 3, and was approven. The nixt meeting is appoynted to be this day 20 dayes, and Mr. James Oare to have ane Exercise and Addition on the following matter of the Exercise.

Mr. George Watson, minister at Lochel, did delate William Kerre, contumacious to their discipline for Sabbath breaking, by ordinary dis-haunting of the Church, and customarie drinking. He is appointed to sumond him to the nixt meeting.

(Also case of Sabbath breaking from Tillinessle.)

[15 cases of discipline]

Mr. Wm. Thomson, Clerk to the Presbytrie.

17 October 1673.

This Presbytrie buik of Alfurd approven by the Lord Bishop and brethren of the Synod.

Mr. Al. Forbes, Clerk to the Synod of Aberdeen.

(NOTE.—The above entry, 17th October, should come after next minute, but it is inserted here in Alfurd Record.)

At Alfoord October 1, 1673.

Mr. James Oare hade ane Exercise and Addition on 1 Cor. 1. 4, and was approuen. The next meeting is appoynted to be the second day of the ensueing Synod, at King's Colledge Church, in Old Aberdeen.

Anent Agnis Farquhar in Cushnie, scandalous for revyling and cursing the minister, who reported that he had sumoned wittnesses against her to this day, to witt Thomas Bandinne, Jeane Rosse, and Margaret Rosse, and the said Agnis Farquhar being sumoned the former day apud acta to be present this day, was called, and compeiring, and the wittnesses were called also, who lykewyse compeired, against whom she having nothing to object why they might not be admitted wittnesses against her, were sworne, and deponed as followes :—

Thomas Bandinne, being sworne, *nihil probat*.

Jeane Rosse, being sworne, deponed that she heard Agnis Farquhar say to the minister, hang yourself, the vengeance of God upon you.

Margaret Rosse, being sworne, deponed that she heard Agnis Farquhar say, hang yourself, the vengeance of God upon you. The Presbytrie finding her guiltie of censure, appoynted her to sitte downe on her knees befor the Presbytrie, and acknowledge her sinne, and crave God and the minister pardone, as a part of her censure, which she did, as also to appear befor the congregation, and confesse her sinne, and on her knees to crave God and the minister pardone, which she promised to doe. And Mr. Robert Irvine, minister at Towie, is appoynted to goe to Cushnie, and receive her satisfaction.

Anent William Kerre in Lochel, Sabbath breaker, the minister reported that he was fugitive, wherfor the brethren are appoynted to make search for him within their respective bounds, and to report the next day.

[13 cases of discipline]

Referres of the Synod of Aberdeen

Holden by the Right Reverend father in God, Patrick, Bishop of Aberdeen, in the King's Colledge of Old Aberdeen, October 1673, and begunne the 14 day therof,

Sess: 1^o. October 14 post meridiem.

Sermon being had in the fornoone by Mr. George Strachan, minister at Old Aberdeen, the fornoone being spent befor ending of the sermon, the brethren now appoynted to meet at the ordinarie place, in the King's Colledge, at 3 o'clock in the afternoone, and being mett, after invocation of the name of God, the roll of the ministers names was called, the absents notted, and visitors appoynted for the severall Presbytrie books, and brethren appoynted for the privy conference.

A nott was taken by the Lord Bishop out of the severall Presbytrie books, what ministers have given the comunion since last Synod, and who not.

It is appoynted that evry Presbytrie, once a year, shall visit their kirk session books within their respective bounds.

It is appoynted by the Lord Bishop and Synod that the moderators of each Presbytrie give up to the Lord Bishop, ane list and roll of evry licenced preaching young man, within their bounds, and that to-morrow at the nixt meeting.

Sess: 2^o. October 15 ante meridiem.

The Lord Bishop, with consent of the Synod, ordaines that the severall Presbyteries within their respective bounds search if there be any expectants who ordinarily help any ministers, and yet are not authorized by the Bishop, and have ane care in tyme to come, that none have libertie so to doe, untill the Bishop be acquainted, and his order obtained theranent.

The Lord Bishop and brethren have taken to consideration, that many Students of Divinitie are admitted to tryalls, in order to ane licence to preach the gospell in the severall Presbyteries in this Diocesse, when they have not taken up ane competent tyme in the studie of Divinitie, not having spent full four yeirs in that studie after their graduation, directly contrarie to the Acts of the Synod made theranent, and this being ane occasion that many are entered who are not fitted nor qualified for that office; for eschewing of this inconvenient in tyme comeing, it is appoynted that, befor any offer to enter upon tryalls, it be sufficientlie testified that they have been full four yeirs graduat befor, and have imployed their tyme in the Studie of Divinitie, and be first

examined in privat by the moderator, and one or more of the brethren to be chosen by the Presbytrie evry yeir, to concurre with the moderator, in that affair, first severallie, and afterwards joyntly, and if they find them not qualified, to hinder them from tryall in publick, untill they studie furder, and withall, the method formerly prescrybed in tryalls be kept, and that, with the tryall of the Languages, there be a care had to examine upon the grounds of positive and catechetick Divinitie, and the second day for the questionnaire tryall, to question them upon Scripture, how they understand the difficult places, the generall tract of Church Historie, stating of controversies in polemick Divinitie, and upon casuistick Divinitie, and that no young man enter upon tryall in publick, till, after the said publick examination, they be recommended by the moderator and other brethren who have examined them in privat.

It being represented to the Lord Bishop and Synod that certaine expectant Students of Divinitie, who are entering to their tryalls, have not given obedience to the Presbytrie where they live, of their communicating of the Lord's Supper, it is ordered by the Lord Bishop, with consent of the Synod, that the minister where such persones live, be requyred to give testimonie concerning them, that they have comunicat, or otherwyse not to be admitted to their tryalls, or, if they be already entered, to stopp their tryalls, untill the tyme that such testimonie be presented.

Anent preachers, it is appoynted by the Bishop, with consent of the Synod, that they keep all the meetings of the Presbyteries within whose bounds they reside, if they be not hindered by their attendance of ane charge, and that they use their gifts in exercising in the Presbytrie *per vices* with the brethren of that Presbytrie.

It is ordered by the Lord Bishop, with consent of the Synod, that evry minister put in execution the Act of Parliament made September 11, 1672, Act 22, intituled, Act against profanes, after the forme and tenor therof in all poynts.

Sess: 3^o. eodem die post meridiem.

The said day, it is ordered that the Presbyteries within this dioces be more carefull than formerly in takeing notice within their severall bounds of Session books, and to try in visiting them if they specifie the dyets of preaching, the preacher's name, the text, the dyets of catechizeing,

baptisme, burialls, and marriages, and if ther be a register of their collectiones, distributiones, and of the penalties, and if any of the forsaied particulars be wanting that the said register be not approven.

It is ordered by the Lord Bishop, with consent of the Synod, that all those who are licenced to preach, and yet exercise civill offices, such as nottors, and clerks of courts, and keepers of Innes, be noticed, and their names be represented to the nixt meeting, which is to be kept in Januarie nixt, that course may be taken theranent as effeirs.

It being found necessar by the Lord Bishop, and brethren of the Synod, that visitationes of kirks be more frequentialie made than has been heertofore, it is therfor ordered that those kirks following be begunne at, with all convenience, to be visited, viz.: Logiedurno, Montkeigie, and Inverurie, in the Presbytrie of Garrioch, Ellone, within the Presbytrie of Ellone, and Kinethmont within the Presbytrie of Alfoord, and for that effect, that the wholl brethren of each Presbytrie be present at each visitation, within their owne respective Presbyteries, at those kirks within their own precincts, at the dayes and dyets respective after following, with the other brethren after mentioned of other adjacent Presbyteries, who are appoynted to attend the said visitationes for their assistance viz.: for those kirks within the Presbytrie of Garrioch, the brethren of that Presbytrie, with the assistance of Mr. George Meldrum, and Mr. Patrick Sibbald, ministers at Aberdeen, Mr. Adam Barclay, minister at Keig, Mr. John Strachan, minister at Tarves, who are appoynted to meet and visit the forsaied kirks in the Presbytrie of Garrioch, and their first dyet to be at Inverurie, the first Tuesday of Februarie nixt ensuing, and at Montkeigie, the Wednesday nixt following, and at Logiedurno the Thursday nixt thereafter, and that with continuacione of dayes and dyets as they shall find cause, and to try and examine the respective ministers their deports, personall and pastorall, and to report accordingly to the Bishop and brethren at the nixt Synod: and for the Kirk of Ellone the brethren of that Presbytrie, with the assistance of Mr. John Menzies, Professor, Mr. James Gordoune at Banchorie, Mr. George Innes at Bohelvie, Mr. James Strachan at Oyne, and Mr. Robert Reed at Banchrie-trinities, and the dyets of their meeting to be the third Tuesday of Februarie nixt, with continuacione of dayes; and as for the Kirk of Kinethmont, the brethren of the Presbytrie of Alfoord, with the assistance of Mr. James Strachan at Oyne, Mr. Robert Burnett at Raine, Mr. William

Douglas at Midmarre, and Mr. James Rosse at Clunie, and the first dyet to be the first Tuesday of March nixt, with continuance of dayes ; and that respective edicts be served, in order to the said visitationes, at the severall kirks by the respective Presbyteries, who shall send one of their number to preach the said dayes, and, after the serving of the severall edicts, the severall moderators are appoynted to advertise the respective assessors for keeping of their respective meetings.

Anent mortificationes, the former Act made theranent is appoynted to be put in practise by the severall Presbyteries.

Mr. James Gordoune, minister at Banchrie, having regrated to the Lord Bishop and Synod, the great trouble he has been at, in observing the management of the rent belonging to the Professors of Divinitie in this place, dureing this present vacancie, and haveing requested them that he might be disburthened theranent, the brethren of the Synod haveing professed their earnest desyre that the place so long vacant should be filled with some qualified person fitted for that effect, the matter was referred to be thought upon till the nixt meeting, being to-morrow, at ten o'clock in the forenoone.

Sess : 4, 16 October ante meridiem.

The busines anent the election of ane Professor of Divinitie being taken again to consideratione, by the Bishop and Synod, according to the reference of the last Session, and the brethren professing their cleerness for ane present nominatione of ane qualified person, to the said vacant profession, and therupon desyring that the nominatione might be put to a present vott, it was accordingly condescended upon by the Bishop. Wherupon the severall brethren present did nominat Mr. Henrie Scougall, minister at Auchterles, to the said profession, without ane dissassenting voyce.¹

Mr. Henrie Scougall, after the forsaid nominatione, did humblie desyre the Bishop and Synod (in regard the charge wherunto they had nominat him was of so great weight and moment) that they would be pleased to grant him ane time of deliberatione theranent till the nixt Synod, quhilk was accordingly granted.

The Presbytrie books of Alfoord and Deir were approven, and the respective brethren were removed for censure, and approven.

¹ Note 28.

The brethren did put the Lord Bishop in mynd, that there was ane Act of the last Synod, holden in October 1671, wherby it was found expedient that certaine brethren from the severall Presbyteries should be called to meet with the Bishop upon his advertisement, befor Apryl nixt thereafter, it being then probable that the meeting in Apryl then ensueing would, upon certaine weightie considerationes, be adjourned, he had indicated ane meeting of the brethren to be kept Februarie 14, 1672, which was accordingly kept, at which meeting, the Bishop, with consent of the brethren present, found it expedient that Mr. David Lyall, minister at Aberdeen, and Mr. James Gordoune, minister at Banchrie, should be sent comissioners to the Lords of His Majestie's Privy Counsell, to represent to them the grievances of the Church in this Diocie, against quakers and papists, appoynting that the forsaid Comissioners shall have for their expenses ane doller from evry minister of the Diocesse, to be collected for their use by the respective Moderators of the severall Presbyteries, at their meetings.

Ane supplicatione being presented by George Gordoune, William Couper, Alexander Stewart, and James Stewart, in the parochine of Cabrach, in name of the wholl parochine, who could not shew ane comission therfor, that matter is referred to ane visitatione to be had at the said kirk of Cabrach.

Sess : 5. Eodem die post meridiem.

The Lord Bishop, with consent of the Synod, having taken to his consideratione the necessitie of ane publick religious fast and humiliatione within this Diocess, has therfor ordered, that there be ane publick fast and humiliatione observed throughout all the congregationes within this Diocess, upon the Lord's day, the twentieth sixt of this instant October ; the cause being the great abounding of sinne, within the bounds of this Diocesse, the late and untymeous harvest occasioned through the stormes of the weather, and the present great danger of the cornes therthrough, and to supplicat the Lord for ane blessing upon the harvest, and such of the fruits of the grounds as are not ingathered, and that intimatione be made by the respective ministers, the nixt ensueing Lord's day, from their respective pulpits.

It is ordered that any ministers who have any grievances against

papists or quakers, either bring or send the samen to the Lord Bishop, at the said meeting, appoynted the last Tuesday of Januarie nixt to come.

It is ordered by the Lord Bishop, with consent of the Synod, that all those persones who goe to wells, upon a superstitious designe, shall be censured by the ministers within whose parochines they live, and the intimatione therof be made by evrie minister from their severall pulpits.

Anent Mr. Patrick Coupland, minister at Cushnie, referred by the Presbytrie of Alfoord, for disobedience to their ordinance, when votted Presbyteriallie, injoyneing him to baptize ane weak chyld, and for absolving ane man trelapsed in fornicatione upon three dayes appearance without sackcloath, contrarie to the Presbytrie's order, even when the guiltines was aggravated by contumacie. The said Mr. Patrick, appearing, and humble acknowledging his failings, and promising to walk more circumspectly and submissivelie towards the brethren of Alfoord, was rebuked by the Lord Bishop, and enjoined to walk more circumspectly in after tyme, with certificatione if he failzie, or fall in the lyke againe, it shall be looked on as wilful error.

Sess : 6^o. October 17 ante meridiem.

It is ordered by the Lord Bishop, with consent of the Synod, that all expectants who are licenced, shall come in *per vices*, and preach in the Cathedral Kirk of Old Aberdeen, that the Bishop may be acquainted with their abilities ; they who are nearest to this place, in the winter, and they who are more distant in sumer, according as they shall receive advertisement fr : Mr. George Strachan, minister at Old Aberdeen, and those within the Presbytrie of Aberdeen to beginne.

Mr. William Christie, minister at Glenbucket, did regratt to the Bishop and Synod, the meannes of his present maintenance, and that his present Stipend is not legallie secured, and withall there have been some endeavours for annexing the lands of Glenkindie in Strathdone parochine, which ly nearer to Glenbucket than to Strathdone, and the lands of Culquich in Mygvie parochine, and that in the tyme of Mr. David Milne his incumbencie, there were brethren appoynted for perambulatione by the Bishop and Synod, but nothing has yet followed. The Bishop did advyse first to sumond the heritors of Glenbucket befor the Lord . Comissioners for plantatione of kirks, in order to the setling ane locall

stipend, and then to procure ane warrant from the Bishop for perambulatione, in order to annexatione of these landes of Glenkindie and Culquich to Glenbucket.

The matter anent Mr. John Irving being taken to consideratione, who haveing been suspended from the exercise of his ministrie at Cabrach, from May to this tyme, by order of the Lord Bishop, for his disorderly walking towards the Presbytrie of Alfoord, and for pronouncing ane disorderly sentence of excommunicatione against Alexander Stewart, the said Mr. John appearing, and humbly acknowledgeing his miscarriage and failings through rashnes and passionne, and promiseing in God's strength, to stryve against tentationes, the matter being brought to ane vott, whether he should continue suspended, or be reponed to the exercise of his ministrie at Cabrach, it was concluded that he be reponed to the exercise of the ministry at Cabrach, with this certificatione, that if he be found to miscarrie through rashnes or passionne, the nixt step of censure will be weightie, and withall it is appoynted that Mr. Adam Barclay goe to Cabrach, at his first convenience, on ane Lord's day, and preach to the people, and repone him in the exercise of his ministrie, and declare to that people that the said Mr. John is now reponed againe, in hope of amendment, and withall to rebuke that people for their insolent cariage to him, and to cause Mr. John to preach a part of the tyme that daye, and to professe to the people his former failings, and resolutiones, and ingadgements to a better behaviour in the tyme to come.

Sess : 7^o. eodem die post meridiem.

It is appoynted by the Lord Bishop, with consent of the Synod, that there be ane meeting of certaine brethren with the Bishop, at Old Aberdeen, the last Tuesday of Januarie nixt, for taking notice of such referrs as are not determined in this Synod, and, in particular, concerning ane appeall given in by Collonell Forbes, a gentleman in the Presbytrie of Deir. The persones who are appoynted to meet with the Bishop of that dyet are as followes viz. : All the moderators of the severall Presbyteries, with the brethren of the respective Presbyteries afternamed, to witt, for Aberdeen Mr. John Menzies, Professor, and Mr. James Gordone ; for Kincardine Mr. Robert Reid ; for Alfoord Mr. Adam Barclay ; for Garrioch Mr. Alexander Rosse, or Mr. Robert Burnet at Raine ; for

Ellone Mr. George Andersone, and Mr. John Rosse at Foveraine ; for Deir Mr. Alexander Reynold ; for Turreff Mr. Alexander Jafray ; for Fordyce Mr. Alexander Seatone at Bamff, and Mr. William Burnet at Cullen.

The matter anent takeing of oathes by civill magistrates, befor they be taken by the Church, referred to the meeting the last Tuesday of Januarie nixt. The matter anent the resorting to dumb persones for the tryall of thift or the lyke, and the matter anent salmond fishing on the Lord's day are referred to the forsaid meeting, to be thought upon.

It is thought expedient that the severall Presbytries within this dioces, take notice of the marches of gleibes, whether they are lyke to be controverted, as also of ministers' stipends within their severall precincts, and that they record the samen within their respective registers.

It is ordered by the Lord Bishop, with consent of the Synod, that all ministers, in each Presbytrie, pay in to all bursers in Divinitie all bygones restand by them, and the half of this present yeir's burse more, according to use and wont, and that the severall Presbytries insert in their books the names of all those who shall be deficient therin, as the samen shall be given up to him.

Alexander Andersone in the Presbytrie of Fordyce, and (blank) Meldrum in the Presbytrie of Turriff, are recommended to the severall congregationes within this Diocie, for supplie, and charitable help for ane yeir to come.

Mr. John Bombathie, Hungarian, is recommended to the brethren of this Diocie, that they deliver to each respective moderator such help and charitie as they please to bestow on him, and that to be done the first Presbytrie day, and sent in by the moderators to Mr. Patrick Sibbald, to be conveyed to him.

The nixt Synod is appoynted to meet the third Tuesday of Apryl nixt, 1674 yeirs.

(Then follow names of fugitives from discipline from the Presbytries of Fordyce, Ellon, and Aberdeen.)

At Old Aberdeen October 15, 1673.

The Presbytrie mett in the King's Colledge Church, in Old Aberdeen, and appoynted their nixt meeting to be at Alfoord November 19, and Mr. William Murray to have his popular sermon 1 Timothy 4. 8.

At Alfoord November 19, 1673.

Mr. William Murray had his popular sermon on 1 Timothy 4. 8, and was approven. And this being the last of his tryalls, some of the brethren who were not present at his questionarie tryall, desyred libertie to propone some questiones to him, befor he was recomended to the Lord Bishop for a licence, quhilk was granted, and after satisfactiōe given by him to the said brethren, he is appoynted to have a recomendation from the moderator to the Bishop, for a licence, in order to the opening of his mouth, for the publick preaching of the gospell. The next day is appoynted to be this day moneth, and Mr. James Oare to have a popular sermon 23 psalm, and 1 verse.

Anent Alexander Forbes in Towie, the minister of Kildrummie reported that he had satisfied their discipline, according to the sentence of the Presbytrie, and was absolved November 10.

The respective brethren declaired they had observed the publick fast.

[15 cases of discipline]

At Alfoord 17 December 1673.

Mr. James Oare had a popular sermon on Psalm 23. 1, and was approven in this, and the rest of his tryalls, and is appoynted to have a testimonie from the moderator to the Lord Bishop, in order to the opening of his mouth for public preaching. The next meeting is appoynted to be this day moneth, Mr. William Burnet at Kildrummie to have ane Exercise and Addition, on the following matter of the Exercise 1 Corinthians 1. 5.

Mr. John Mair at Tough delated George Johnstone, contumacious to their discipline for dishaunting of ordinances. He is appoynted to be sumoned to the next meeting pro 1°.

Mr. Alexander Seatone, son to Mr. William Seatone, minister at Drumblaitt, presented to the Presbytrie a lyne, under the hand of the Clerk of the Presbytrie of Tureff, shewing that he was chosen bursar, and presented by them to that benefice, it being their *vice* to present, which was accepted by the Presbytrie.

The privy censure past on the brethren,

Mr. Adam Barclay at Keig declaired that he had gone to Cabrach, and declaired Mr. John Irvine reponed to the exercise of his ministrie in that place.

[13 cases of discipline]

At Alfoord Apryl 8, 1674.

Since the 17 of December by past, there has been no meeting of the Presbytrie untill this day, in respect the brethren could not travell, neither on horse nor foot, through the greatnes of the storme. This day Mr. William Burnet had ane Exercise and Addition on 1 Corinthians 1. 5, and was approven.

[15 cases of discipline]

Mr. William Thomsone, Clerk to the Presbytrie.

24 Apryl 1674.

This Presbytrie buik of Alfoord approven by the Lord Bishop and Synod.

Mr. Al. Forbes, Clerk to the Synod of Aberdeen.

The Referres of the Synod of Aberdeen, holden by the Right Reverend Father in God, Patrick, Bishop of Aberdeen, in the King's Colledge of Old Aberdeen, in the moneth of Apryl 1674, and begunne the 21 day therof.

Apryl 21. Sess: 1^o. post meridiem.

Sermon being had in the fornoone by Mr. James Garden, minister at Newmachar, the fornoone &c.

It is recommended to the severall Presbyteries, and ministers in this Diocie, to enquire and try for ane woman, who having come from the North in December last or therby, great with child, did returne from the South about Februarie last, having left ane new-born chyld within the parochine of Brechine, and being searched after from Brechine, she was found to have come the length of the Kirk of Newmachar, and was

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designed to be a woman somewhat tall, hard favoured, and gave out herself by name to be Forbes, and if any tryall can be found of her, that ane report therof be made to the Bishop with the first convenience.

Apryl 22°. Sess : 2°. ante meridiem.

It is ordered that how soone the referrs of this Synod shall come to the severall moderators' hands, more strict notice to be taken than formerly of the absents from Synods, who are not excused, and the reasons of their absence, and this to be carefullie observed in all tyme coming.

It is also recommended that how soone these referrs shall come to the moderators' hands, there be ane charitable collectione at evry church within this Diocie, for help and supplie of James Forbes, son to umquhill Alexander Forbes of Logie, now epiletick, and altogether under infirmities, and that each minister deliver in their collectiones to their respective moderators, who are appoynted to convey the samen to the moderator of Garrioch, who is to be carefull that the same be employed for the use of the said James allenarlie.

It is ordered, that every minister within this Diocie give a sight of their registers of burials within their several parochines, to the commissarie fiscall, or his commissioners or deputs, when requyred, as they will be answerable, and that the roll of the dead persones be subscribed, either by the ministers, or their clerks of Session, and however that the said roll be sent in to the Clerk of the Synod, to be conveyed by him to the procurator-fiscal.

April 22. Sess : 3°. post meridiem.

In reference to ane Act of the last Synod, wherby Mr. Henrie Scougall, minister at Auchterless, was nominat by the brethren of the Synod to the Profession of Divinitie in Old Aberdeen, and, upon his desyre, they having given him tyme to advyse untill this Synod, whether or not he would accept of that charge, it was desyred by the brethren of his resolutione theranent, who, being enquiryed by the Lord Bishop, did, in his answers, modestlie expresse his sense of the weight of that charge, and his thoughts of himself, and humbly acknowledge the Synod's favour in his electione, and did acquiesce in their nominatione, referring himself to Providence in the issue of these tryalls that were used in such caices. Wherupon the Lord Bishop and Synod considering that the old

registers of the Synod, which contain the way of tryall and admissiōe of Professors of Divinities in former times of Episcopacie, could not be found at the present, therfor the Bishop did condescend that the way which was last used in the tyme of Presbytrie should be observed, but withall protested that this should neither be a preparative, nor yet prejudice the former way taken in tymes of Episcopacie; and therfor it is appoynted that this day the severall Presbyteries should meet, immediatlie after the dissolution of the Synod, and make choyse of two out of each Presbytrie, who are appoynted to meet tomorrow, at eight o'clock in the morning, for prescrying the subject of the tryalls of the said Master Henrie.

Apryl 23. Sess: 4. ante meridiem.

It being enquired at the severall Presbyteries, if, according to the appointment of the Synod yesternight, they did meet and nominat two out of evry Presbytrie, for prescrying the subject of the tryall of Mr. Henrie Scougall, minister at Auchterless, in order to his admission to the profession of Divinitie at Old Aberdeen, it is found that all did meet and nominat their delegates, except the Presbytrie of Kincardine, and they that were nominat gave in their report as followes viz. that they having mett for the effect forsaid did nominat for Aberdeen Mr. John Menzies, Professor of Divinitie, and Mr. James Gordoune minister at Banchrie-Deavinick; for Alfurd Mr. George Melvill, and Mr. Adam Barclay; for Ellon Mr. John Strachan, and Mr. George Anderson; for Fordyce Mr. Alexander Seatone, and Mr. Arthur Strachan; for Turreff Mr. Alexander Jaffray, and Mr. John Barclay; for Garioch Mr. Alexander Mowat, and Mr. Alexander Lunan, for Deir Mr. Alexander Rynnold, and Mr. Alexander Rosse, and having constitute Mr. John Menzies, Professor of Divinitie, moderator, and, because of absence of Clerk of the Synod, haveing appoynted by vote Mr. John Barclay, minister at Monquhiter, clerk to the said meeting, after prayer, did appoynt that the said Mr. Henrie Scougall should have ane common head *De objecto cultus religiosi* upon the second Tuesday of August nixt, about two o'clock in the afternoone, unless the Lord Bishop shall find fitt that some other day be appoynted; and that the said Mr. Henry Scougall shall send his theses to the moderators of the severall Presbyteries, to be communicat by them to the severall brethren to be delegat by the Presbyteries

for disputeing the said theses, and that this be done twentie dayes, at least fourteen dayes, befor the day designed, and the said brethren have unanimouslie appoynted Mr. John Menzies, Professor, preses of the said meeting. Lykeas the Presbytrie of Kincardine being enquiryed why they had not delegat with the rest for the effect forsaid, declaired they had not opportunitie of meeting, and did cordiallie homologate what was done by the fornamed delegatis. The Lord Bishop and Synod takeing the wholl matter to consideratione did approve what was done by the for-mentioned meeting, and accordinglie made intimatione therof to the said Mr. Henrie Scougall, and to be in readines to doe as was prescrybed, and it is recommended to the severall Presbyteries to nominat and appoynt one or two of their number, with their moderators, to attend the forsaid meeting, for assisting of the tryall and admissiōe of the said professor, and to give their advyse in those things that are referred by the Bishop and Synod to that meeting.

It is proposed that when Students of Divinitie are to enter upon their tryalls, there be a testimonie requyred of them, from the Colledge where they pass their courses, and were graduat, of their coversatione dūreing the tyme they were in the Colledge, and this referred to be more fullie spoken at the Synod in August nixt.

Apryl 23. Sess: 5^o. post meridiem.

It is found that the ordinance of last Synod for ane dollar to be payed by evry minister for the commissioners' charges, that were sent to Edinburgh, is not yet obeyed, therfor it is ordered that the severall moderators use their diligence for collecting and inbringing the samen, at said meeting in August nixt.

It is ordered that when the books of the severall Presbyteries are presented at the Synodes holden in October, that they bear in the end of them the names of the severall kirks at which comunion was given the preceeding yeir.

It is recomended to the severall moderators to put their respective brethren in mynd of that acknowledgement, which, by an Act of last Synod, was condescended upon to the Clerk and officer, for any thing they could crave for the three Synodes last that were not keepeed, which was, by the severall moderators, condescended to be one Synod's due for

all the three that were not kept, but that any thing so allowed at this tyme, upon that accompt, shall not be a preparative for the future in like exigence, and to cause collect from the brethren that allowance to be delivered to the clerk and officer, at or before the meeting to be kept the second Tuesday of August nixt.

Anent the visitatione of the Kirk of Montkeigie, the dilligence of the brethren appoynted for that end being regratt in the Presbytrie book of Garrioch, was publickly read and considered, as also the former appoyntment anent the visitatione of the Kirks of Inverurie and Logiedurno is heerby renewed, and new dyets and edicts appoynted to be issued out for that effect, as followes, to witt, it is ordered that the Kirk of Inverurie be visited the first Tuesday of June nixt, with continuacione of dayes, and that by the brethren of the Presbytrie of Garrioch, and the other brethren as assessors to them, mentioned in the Act of the last Synod made theranent, and that the moderator of Garrioch cause give timeous advertisement therof to the parochine of Inverurie, and that the said visitors shall at that tyme condescend what kirk they shall think fitt and most necessar to be nixt visited, and the tyme therof, and that the moderator cause advertise the parochine, and issue edicts for that effect, and cause give advertisement to the brethren that are assessors to the Presbytrie.

Apryl 24, Sess : 6°. ante meridiem.

It is ordered that Presbyteries be diligent in going about visitationes of the kirks within their boundes, and to beginne at those kirks whose ministers are most frequentlie absent from the Presbyteriall meetings.

It is recomendet to all the brethren within this Diocie, who have not alreadie supplied Mr. John Bombathie, Hungarian, that they deliver such charitable help as they please to bestow upon him, either to himself, or to Mr. Patrick Sibbald, minister at Aberdeen, with the first convenience.

Persones recomendet by the Lord Bishop and Synod, to the severall Presbyteries and ministers, for ane charitable collectione at the parish kirks within the Diocie. (Here follow the names.)

Here follow names of fugitives from discipline. Also persones excommunicat for quakerisme viz : Alexander Forbes in Auchorthies, and Anna Seatone, his spous, John Gordoune, in the parochine of Montkeigie.

At Old Aberdeen Apryl 22.

The Presbytrie mett in the King's Colledge Church, in Old Aberdeen, and appoynted their nixt meeting to be at Alfoord May 20, and Mr. Adam Barclay (who succeeded in the exercise) to have ane exegesis *De perpetua obligatione et usu sacramentorum contra Tremulos.*

At Alfoord May 20, 1674.

Mr. Adam Barclay being necessarlie withdrawn to Aberdeen, excused himself by a lyne, and therfor no exercise this day.

Mr. Adam Barclay, minister at Keig, delated in his lyne, Margaret Scot for frequent cursing and scolding, being contumacious to their Session. He is appoynted to cause sumond her to the nixt meeting.

The nixt meeting is appoynted to be the nynth of June, at the Church of Kinethmont, in order to the visiting of the said Church, and for that effect Mr. John Walker, minister at Tillinessle, is appoynted to goe with ane edict to the said Church and parish, and, after sermon, to cause serve the edict at the Church doore, requyring all heritors, wod-setters, lyverenters, tennants, and others to be present at the said church the formentioned day, and this is done by virtue of ane order from the Lord Bishop and Synod.

[17 cases of discipline]

At Kinethmont June 9, 1674.

After sermon by Mr. Robert Cheyne, present incumbent, minister at Kinethmont, and that upon Revelation 3, and latter part of the first verse, the brethren of the Exercise did meet, together with Mr. James Strachan, minister at Oyne, and Mr. Robert Burnet, minister at Raine, assessors appoynted by the Bishop and Synod, and having taken his sermon to consideration did approve him in what he spoke, but unanimously concluded that he stood in need of a helper. Therafter the edict being called for was returned, lawfullie execut and indorsit, quhilk edict being publicklye read at the most patent door of the said Church, evry person and persones contained therein, who knowes and can prove

anything that was scandalous in the conversation of the said Mr. Robert Cheyne, or defective in his doctrine or discipline, were requyred to appear instantlie befor the Presbytrie, and declaire the samen, assuring them that, if they compeired not for the effect forsaid, or compeiring shall keep up or conceall anything they know, or can prove at the present, alsweell as heerafter, that then, in that caice, they are to have no further hearing in any such matter, against the said minister, in any tyme coming, and none compeiring, the moderator did call from the said minister for ane roll of his elders' names, which he did give up, and is as follows, to witt, James Robertstone in Syd, Andrew Rennie in Slack, William Moore in Wakemilne of Wardes, William Hay in Seggiedenue, Alexander Crookshank in Erlsefield, and John Gordoune in Kirkhill. And then the moderator did enquire of the said minister, if he had any exception to propone against all or any of his elders, that might hinder all or any of them from being admitted to be examined upon oath, concerning his deportment either personall or pastorall, he answered he had none, and did admitt of them all. Wherupon the moderator did declaire to the said elders, that he was to examine them upon oath concerning those particulars viz: 1°. Whether or not they knew or could prove Mr. Robert Cheyne present incumbent minister at Kinethmont to be scandalous in his conversation. 2°. Whether or not he was diligent in preaching God's Word to the people of that congregation publickly, by having two sermons every Lord's day in the Sumer, and one in the Winter, and whether or not his doctrine was edifying to them. 3°. If he be diligent in examining the people, in visiting of the sick, in celebration of the sacrament of the Lord's Supper. 4°. Whether or not he be diligent and impartiall in exercising discipline against all scandalous persones that are conveened befor their Session. And thereafter, in presence of the said Mr. Robert, did solemnelie swear them all. Therafter the said Mr. Robert, and all of them being removed, the said elders were called in *singillatim*, and examined upon the forsaid particulars: Who deponed that they neither knew nor could prove anything scandalous, in the said Mr. Robert his conversatione, and, as to the duties of his calling, they deponed that he preached twise evry Lord's day in the Sumer, and once in the Winter, but his inarticulat speaking hindered somewhat their edification, as also they deponed that he was diligent in catechiseing the people, in visiting the sick, in celebration of the Lord's Supper, and in

exercising of discipline, though not so able, through infirmities of old age, to discharge these duties as was necessarie. Whereupon being further demanded if they judged him to stand in need of a helper, they all answered that they thought he did, and would be the better of one. When the said Mr. Robert was called, and enquired anent his present provision of stipend, glebe, manse, grasse, and mosse, who declared his stipend yearly to be three hundred merks of money, three chalders of victuall, and the small vicarage, which was decreetted to him for two hundred merks, and that he was sufficiently provided with a glebe, manse, and mosse, but had no grasse, wherfor he is appoynted to use legall diligence against the heritors for his provisione thereanent.

Anent the Schoolmaster, the minister declared his name Mr. George Birnie, who being present was enquired if he had any exception to propose against the minister, or all, or any of the elders, that might hinder them from being admitted to be examined concerning his conversatione, and discharge of duties as Schoolmaster at this place. He answered negativelie, and did admitt of them all. Whereupon the said Mr. George being removed, the minister together with the elders were examined concerning him, who did all declare that they knew nothing to be scandalous in his conversatione, or defective in his discharge of dutie as Schoolmaster at this place.

Anent the Session book, the minister declared that he had no book but scrolls, for which he was rebuked, and appoynted to get a book, that it might be visited.

Anent the utensiles of the Church, the minister declared that they had two communion tables, a laver of tiune, two cups of tiune, and a table cloath, all belonging to the Church.

Anent the fabrick of the Church, and Church Yard dykes, they are found to be somewhat ruinous. Wherfor the Presbytrie did appoynt the minister to use legall diligence against the heritors for repairing of them.

The Presbytrie did make choise of Mr. George Melvill moderator, Mr. Adam Barclay, and Mr. Robert Irvine, for trying of young men befor they enter upon tryalls in publick, according to the Act of the late Synod.

The referrs of the Presbytrie are continued till the next meeting, which is appoynted to be at Alfoord July 8, and Mr. Adam Barclay to

have his Exegesis *De perpetua obligatione et usu sacramentorum contra tremulos*.

At Alfoord Julie 8, 1674.

Mr. Adam Barclay had ane Exegesis *De perpetua obligatione et usu sacramentorum contra tremulos*, and was unanimouslie approven in the samen.

The respective brethren declaired that they had observed the 29th of May by preaching.

The privy censure passed on the brethren.

The next meeting is appoynted to be this day twentie dayes, and in regard Mr. William Garrioch, Student of Divinitie within the bounds of the Presbytrie, was this day recomended to the Presbytrie by severall of the brethren, for entering upon his tryalls in order to publick preaching, having produced a testimonie under the hands of the Professors of Philosophie of King's Colledge, in Old Aberdeen, of his proficiencie in the studie of Philosophie, and graduation, together with testimonies under the hand of the Professor of Divinitie, and respective brethren with whom he did reside since his graduation, was appoynted to be in readines the next day to sustaine the tryall of the Languages, Greek and Hebrew.

[18 cases of discipline]

At Alfoord Julie 29, 1674.

Mr. William Garrioch sustained the tryall of the Languages, Greek and Hebrew, and was approven.

The next meeting is appoynted to be this day moneth, and Mr. William Garreoch to sustaine the questionarie tryall.

[13 cases of discipline]

At Alfoord September 2nd, 1674.

The Presbytrie mett, being eight dayes after the day appointed, by reason Barthol fair in Kincardine of Neil happened to be that day, notwithstanding they had appoynted formerlie a moneth to be betwixt the

last Presbytrie and this for shuning that day. The meeting of the Presbytrie, this day was by advertisement from the moderator.

Mr. William Garreoch sustained his questionarie tryall, and was approven.

The nixt meeting is appoynted to be this day twenty dayes the 23 of September, and Mr. William Garreoch is appoynted to have ane Exegesis *De infallibilitate Ecclesiae*, and to distribute his theses upon the said subject.

[19 cases of discipline]

At Alfoord, September 23, 1674.

Mr. William Garreoch had ane Exegesis *De infallibilitate Ecclesiae*, and was approven, as also he delivered his theses upon the samen subject to the respective brethren, to be dispute at the nixt meeting at this place.

Mr. William Christie, minister at Glenbucket, did delate John Watson and William Watson, for breach of Sabbath, by goeing to the wood, and bringing home barks on the Lord's day. He is appoynted to cause sumond them to the nixt meeting, they being declaired contumacious by the Session.

The Presbytrie did referre the matter anent some persones who refuse to partake of the Sacrament of the Lord's Supper, meerlie upon account of malice, for advyce to the Lord Bishop and Synod.

The Presbytrie did referre the matter anent persones who use on the Lord's day to dry cloaths, stretch out webs and linnens, to the Lord Bishop and Synod, for their advyce theranent.

The ministers of Keig, Clatt, Towie, Kildrumie, and Glenbucket reported that they had celebrat the Sacrament of the Lord's Supper on Easter, as also the ministers of Alfoord and Auchindore reported that they had celebrat the Holy Eucharist on Pentecost. The minister of Touch reported that he had celebrat it on the sixt of September. The minister of Kinethmont reported that he had celebrat it on the fyft of Julie. The minister of Tillinessle reported that he had celebrat it on the 26 of Julie. The minister of Cushnie reported he had celebrat the same on the 24 of May. The minister of Forbes reported he had celebrat the same on the 22 of Julie.

[21 cases of discipline]

Mr. Wm. Thomonsone, Clerk to the Presbytrie.

At King's Colledge of Aberdeen 9 October 1674, this Presbytrie buik of Alfuird appoven by the Lord Bishop and Synod of Aberdeen.

Mr. Al. Forbes, Clerk to the Synod of Aberdeen.

The Referres of the Synod of Aberdeen holden by the Right Reverend Father in God, Patrick, Bishop of Aberdeen, in the King's Colledge of Old Aberdeen, in the moneth October 1674, and begunne the 6 day thereof.

October 6 Sess : 1^o. post meridiem.

Sermon being had in the Kirk of Old Machar, by Mr. Alexander Seatone, minister at Banff, the fornoone, &c.

Sess : 2. October 7, ante meridiem.

The Act of the last Synod anent those who are absent from Synods not being excused, ordaining that the reasons of the absents their absence be strictlie examined by moderator at the privie censure, renewed.

Sess : 3^o. eodem die post meridiem.

It being represented that, in severall parochines, the money is taken out of the kirk boxes for upholding the fabricks of the churches, it is ordained that whatsoever of the said money is imployed for that use, ane accompt shall be kept therof in their registers, untill the nixt stent of the parochine for reparatione of the church, that then it may be repayed by the heritors, for the use of the poor.

The brethren of the Presbytery of Alfoord were removed, and they and their session-book appoven.

Sess : 4. October 8, ante meridiem.

It is ordained by the Bishop, with consent of the Synod, that according to the Act of the last Synod, the several Presbyteries shall be diligent in visitatione of churches within their respective bounds, for the better accomplishing wherof, there was a paper presented to the Synod, containing directiones for visitation of churches, and for the privat tryall and

censure of ministers in the respective Presbyteries. Which paper being publickly read, and seriously considered, after mature deliberation, was, by the vote of the Synod, approved; and appointed to be made use of, in their respective visitations and private censures.

It is ordered by the Lord Bishop and Synod, that full copies of the forsaide directions anent visitation of churches and private censure of ministers, shall be transmitted to the severall Presbyteries, with the other referrals of this Synod, that they may be read and made use of at their private censures, and that every minister may provide himself timely of a copie thereof, under the clerk's hand of their respective Presbyteries, but that the registration thereof in their Presbytery books be forborne till the next Synod, that it may be furthered considered if it be expedient that anything be added thereto, or altered therein.

The Lord Bishop and Synod taking to consideration, that there are severall particular affairs, which cannot be conveniently determined at this Synod, have therefore appointed a meeting to be kept at Old Aberdeen, the first Monday of October next, with continuance of dayes, and those who are appointed to meet then with the Bishop are the moderators of all the Presbyteries, the whole Presbytery of Aberdeen, with so many of the brethren of the Presbytery of Ellon as can keep that day, and if any of those moderators, from sickness, or any other necessity, be absent, that one be appointed in his place to keep day.

Anent the insolence of quakers, referred to be taken to consideration at the same meeting in October next.

It is ordained that John Menzies, Professor of Divinity in New Aberdeen, James Gordoun, minister at Banchory, together with the ministers of New and Old Aberdeen, shall meet upon the Bishop's call, to take an account of the rents belonging to the Professor of Divinity in King's College, Aberdeen.

It is ordered, that, at the meeting in October next, the forsaide persons immediately above-named, shall take into consideration the case of persons who withdraw from participation of the sacrament of the Lord's Supper, that something may be determined anent them at that meeting, or in the next Synod.

Anent the paying of a dollar by each minister for the commissioners' charges, that were sent south to the secret counsel, it is ordered that every moderator collect the same from their severall brethren, at their first

Presbyteriall meeting, and send it to Mr. Patrick Sibbald, who is appoynted to collect the samen.

It is ordered that evry minister shall come in tymeouslie to their respective Presbyteries, and those who come late to be censured, unles that the excuse be found very relevant.

It is ordered that, upon the last Wednesday of Februarie nixt 1675, there be ane day of publick fasting and humiliations, throughout all the Diocie, that solemne supplications may be made unto God, for ane blessing upon the approaching seed tyme, and this to be intimate from the severall pulpits, on the Lord's day immediately preceeding.

The Lord Bishop having caused call the catalogue of the ministers' names the last Session of this Synod, the absents names were appoynted to be sent, with the referrs, to the severall Presbyteries, that the absents may be censured accordingly.

It is ordered that, when the severall Presbytrie books are sent in to the Bishop to be revised befor each Synod, that the copies of the referrs of the last Synod be sent in therewith.

At Old Aberdeen October 7.

The brethren of the Presbytrie did meet in the King's Colledge Church in Old Aberdeen, and appoynted their nixt meeting to be at Alfoord November 4, and Mr. William Garrioch to sustaine the dispute of his theses *De infallibilitate Ecclesiae*.

At Alfoord November 4, 1674.

None of the brethren did meet (by reason of the tempest of weather) save Mr. Adam Barclay, and Mr. John Mair with the Moderator, therfor there could be no meeting of the Presbytrie this day. The nixt meeting is appoynted to be this day eight dayes, and the Exercise ut supra, and the absent brethren of the Presbytrie to be advertised of this dyet by a lyne from the Moderator.

At Alfoord November 11, 1674.

Mr. William Garrioch sustained the dispute of his theses *De infallibilitate Ecclesiae*, and was approven. The nixt meeting (by reason of the

shortnes of the day, and the great distance of some of the brethren from the Presbytrie) is appoynted to be this day five weeks, and Mr. William Garrioch to have ane Exercise and Addition on the following matter of the Exercise 1 Corinthians 1. 5.

According to the Act of the late Synod, the Moderator did requyre ane dollar from each minister now present, for paying the comissioners' charges, who were sent south to the secret counsell. Some promised to give it, and some not.

[16 cases of discipline]

At Alfoord December 16, 1674.

Mr. William Garrioch had ane Exercise and Additione on 1 Corinthians 1. 5, and was approven. The nixt meeting is appoynted to be this day five weeks, for the cause befor mentioned, and Mr. William Garrioch to have ane popular sermon on Revelation 14. 13.

[19 cases of discipline]

At Alfoord Januarie 20, 1675.

Mr. William Garrioch had a popular sermon on Revelation 14. 13, and was approven in this, and the rest of his tryalls, and appoynted to have a recomendation from the moderator to the Lord Bishop, in order to the opening of his mouth for publick preaching. The nixt meeting is appoynted to be this day moneth, and Mr. Alexander Garrioch, Student of Divinitie, within the precinct of the Presbytrie, being desyrous to have a subject prescrybed to him, as a specimen ingenii, was appoynted at the nixt meeting to have a comon head *De natura et efficacia sacramentorum*.

The nixt day the privy censure is appoynted to passe on the respective brethren, and they exhorted to be present.

[16 cases of discipline]

Mr. Alexander Garrioch had ane comon head *De natura et efficacia sacramentorum*, and was approven. The nixt meeting is appoynted to be this day moneth, at Cushnie, for a visitatione of that church, in regard the minister of that place had of late mett with a barbarous

act done against him by some, in killing of his horse in the stable, and cutting out the tongue of his cow standing in the byre on the night, and did suspect one John Garrioch, whom he had laterlie excommunicated, having this presumption against him, that when processe was appoynted to goe on against him, he said judiciallie, whosoever should processe him should find frost in it, as is recorded in this register of the Presbytrie, page 174. The minister desyring a recomendation from the Presbytrie to the Lord Bishop, his Ordinarie, that he might be pleased to recomend him to the judge competent for criminall letters, the Presbytrie thought fitt first to call a visitation at his Church, that they might know how the case stood betwixt him and his parishioners, that therafter they might be the more cleer, how to recomend him to the Lord Bishop, he earnestlie desyring the same.

Mr. John Irvine of Cabrach did delate John Mill, Christian Marno, Elspet Morice, Robert Mackie, John Stewart, John Craig, and Thomas Roy for running out of the Church befor closour of divine worship. They are appoynted to be sumoned the nixt meeting.

The privy censure past on the brethren, but nothing censurable observed, safe that Mr. William Christie was sharplie rebuked for his absence from the last Session of the Synod, and his frequent absence from the Presbytrie, and Mr. John Irvine advysed to peace with his parochioners.

The Presbytrie received a lyne from the Lord Bishop, appoynting them to supplie the vacancie of Kerne, by reason of the present incumbent his sicknes, and infirmities of bodie, in obedience to which, the Presbytrie appoynted Mr. William Thomson, minister at Auchindore, and Mr. William Christie, minister at Glenbucket to supplie the vacancie on Sabbath day come eight dayes, and Sabbath day come twentie dayes, betwixt and the nixt meeting.

Mr. Walter Ritchie is appointed to preach at the nixt meeting at Cushnie, and failing him (becaus now absent) the moderator.

Mr. Adam Barclay presented to the Presbytrie a division of the kirk of Keig, approven by the Lord Bishop, and by the brethren of the Presbytrie, comissionat by him for that effect, desyring that it might be insert in the Presbytrie register *ad futuram memoriam*, which was granted, and is as after followes :—

At Keig the fourth day of June the year of God 1674 yeirs.

The said day, by virtue of a comission from the Right Reverend Father in God, Patrick, by the mercie of God, Lord Bishop of Aberdeen, of the dait, at Old Aberdeen, the fyft day of December 1673 yeirs, convened at the Church of Keig, Mr. Robert Irvine minister at Towie, Mr. William Burnet, minister at Kildrumie, Mr. Walter Ritchie, minister at Forbes, Mr. John Walker, minister at Tillinessle, and Mr. Adam Barclay, minister at the Church, by the which forsd comission, they or any three of them were authorized to proceed to the division and partition of the Church for the accomodation of the severall heritors and pariochoners, according to their interests in their roomes, for attending the publick ordinances. Ane edict lawfullie executed and indorsed being called, wherby the forsaid heritors, pariochoners, and others having or pretending interest were warned to be present the said day for that effect. Compeired all the heritors of the pariochine, to witt, William Lord Forbes, James Gordoune of Terpersie, John Forbes of Leslie, George Wilson of Findzach, James Farquhar of Tulloch, and the said James Gordoune of Terpersie, in name of William Gordoune of Balgowen, being minor, and William Reid of Pittendreich, with diverse others parishoners, who being enquyred by the forsaid Comissioners, whether it was their desyre, or if there was any necessitie for proceeding to the partition and distribution of the roomes of the said Church, James Farquhar of Tulloch declaired that there was a necessitie for it, and that he had just reason to complaine, that, having the greatest interest in the said parochine, saving the laird of Terpersie, he had not so much roome as to sett up a desk for his owne familie. The laird of Terpersie lykewise declaired that it was his desyre that a division should be made for his better accomodation, in regard he had not ane equall proportion of roome answerable to his rent within the parochine, wherunto evry one of the rest of the heritors did freelie declair that they did consent. Only William Reid of Pittendreich, gave in a protestation against the same, wherof the tenor followes: Forsomeikle as there is ane division of the kirk of Keig, at Keig the 23 day of June 1673 yeirs, wherin the wholl heritors of the said parochine and annexed lands are accomodate, and therfor seeing there is a new edict issued by Patrick, by the mercie of God, Bishop of Aberdeen,

for a new division of the kirk, therfor seeing all heritors have their proportiones allotted in the former division, therfor I protest against any present division, and appeal to any superior judge competent for that effect, and in testimonie I have subscribed thir presents with my hand, at the kirk of Keig, the fourth day of June 1674 yeirs. Sic subscribitur, W. Reid. On the other hand, James Farquhar of Tulloch protested that the said comissioners should proceed, and that the forsaid protestation made by William Reid should be no impediment therunto, and that because, first, the former division alleadged was not, nor is presumed to be a formall nor equall division, adjudging to evry heritor his due proportion, but was onlie intended for the present accomodation of the annexed lands. 2^{da}. In regard though it had been intended as a perfect division, yet the heritor of Tulloch being at that tyme minor, and his lands within the parochine then liverented by Mr. Thomas Gordoune of Pittendreich, and none present at that tyme to represent Tulloch, the said division was made without his consent, and therfor he, or his representatives now might be heard, and have redresse of what injurie they have sustained by the said pretended division. 3^{da}. Wheras it is alleadged in the forsaid protestation, that all the heritors have their proportiones allotted them in the former division, the contrarie is manifest, for there is therein no mention of any localitie or proportion for the heritors, or tennants of the lands belonging to the laird of Terpersie, or to the goodman of Balgowen, or to the goodman of Pittendreich, but onlie that they should continue in the roomes presentlie possessed by them, wheras it is knowne that the dask belonging to Pittendreich is not now in that roome which was then possessed therby. 4^{ta}. Because none can judge that which is allotted by the forsaid pretended division to the lands of Tulloch, to be a just proportion, haveing therby but about four foot in the wholl church, wheras others who have not the size of the rent possesse much more, and particularlie the goodman of Pittendreich, possesseth eight foot, whose rent is little above the third of the rent of Tulloch. 5^{ta}. Because none can judge it reasonable that Tulloch should be obleidged to uphold about the fyft part of the wholl fabrick by his rent, and not have half so much roome allowed him as one who is not obleidged by his rent to uphold the fourteenth part of the fabrick of the said church, and finallie, the said protestation of William Reid ought to be no impediment to the procedour of the forsaid comissioners, in regard the said

William hath not therin appealed to any certaine judge, or judicatorie, before whom the matter may be discussed, but leaves the same uncertaine, and therfor the said James humblie desyred, and protested, that the said comissioners should proceed, according to their comission, wherby he might have accomodation. The said comissioners having heard both parties, and having seen the extract of the former pretended division, and having seriouslie considered the reasonableness of the said James Farquhar his desyre, and protestation, resolved to proceed, and to this effect, call for a new rentall from the said heritors, which having been formerlie agreed upon (as followes) was given in by them viz. the Lord Forbes his rent within the said parish being five hundreth sixtie eight libs.; the laird of Terpersie's rent, six hundreth seventie eight libs.; the laird of Leslie's rent, two hundreth fourty six libs.; Tulloch's rent five hundreth and fiftie libs.; Findzach's rent, four hundredth sixtie seven libs.; Pittendreich's rent, two hundreth libs.; and Balgowen's rent, one hundreth nyntie eighth libs, Scots monie; according to which they desyred the Church to be measured and divyded, excluding the roome for the pulpit and minister's desk, as not to come under measuring and division, but to stand as they were in the south side of the Church, betwixt the Church door towards the west end, and the window at the east side of the pulpit and so their proportiones to be allotted to them accordinglie. And so the wholl Church within the walls being measured (excluding as said is) extends to one hundreth and nynteen foot of Scots measure. And the heritors being desyred to make selection of their roomes, conforme to their rents; All with one consent (except William Reid, who had removed himself befor) yeelded that the Lord Forbes should continue in the possession of his loft, and roome under the same, in the East end of the Church, for himself and tennants, as he presentlie possesseth the same. And to the rest, according to the forsaid measure, their severall proportiones are desygned, and allotted to them as followes viz.: to the laird of Terspersie for his owne dask from against the chamfret on the east syde of the window which joynes to the pulpit, eight foot Eastward; to James Farquhar of Tulloch, for his dask Eastward from Terpersie's roome, seven foot, issue and entrie being to the left, betwixt his and Terpersie's dask; to William Gordoune of Balgowen, from James Farquhar's roome, Eastward under the Lord Forbes his loft, to the South east corner of the Church, being his wholl proportion for himself and

tennants ; to William Reid of Pittendreich, from two foot and ane half by East the comon loft upon the north syde of the Church, eight foot and two inches, extending Eastward to betwixt the eleventh and twelfth couples, being his wholl proportion for himself and tennants ; to George Wilson of Findzach, from thence Eastward upon the same syde of the Church, for his dask, seven foot and fyve inches, extending to the laird of Leslie's dask, between the fifteenth and sixteenth couples, leaving issue and entrie betwixt his and Pittendreich's dask, with which proportion he declaired himself satisfied, both for himself and tennants ; to the laird of Leslie close from George Wilson's dask Eastward, ten foot for himself and tenants, extending three foot eastward under the Lord Forbes his loft ; to the laird of Terpersie his tennants, from the chamfret of the West window on the South syde Westward to the corner, and Northward to the west gevill of the Church extending to betwixt the sixth and seventh josts of the comon loft under the said loft, numbering northwards, with issue and entrie on themselves ; to Tulloch's tennants from thence to the northwest corner, and thence to the stair of the loft, under the comon loft on the North syde, and on the South syde from the door Westward to the midle of the westmost window. The which forsaid division and partition, as is above designed, being made, and evry one's proportion and roome thus assigned unto him, the said comissioners did intimate the same to those present, giving them right, by virtue of their comission, to possesse the same in all tyme comeing. Wherewith the said heritors were weel satisfied. And so in confirmation of the premisses, the said Comissioners have subscribed the same with their hands.

Sic Subscribur,	Mr. John Walker.
	Mr. Walter Richie.
	Mr. Robert Irvine.
	Mr. William Burnet.
	Mr. Adam Barclay..

We, Patrick, by the mercie of God, Bishop of Aberdeen, having seen and considered the above written accompt of the comission given by us to our reverend and beloved brethren Mr. Adam Barclay, Mr. Robert Irvine, and Mr. William Burnet, for setling the accomodatione of the severall heritors and parishoners of the kirk of Keig, according to their

respective interests in their roomes, for attending the publick ordinances, doe approve of the cair and diligence of the said Comissioners, and their wholl procedour in that affaire, and doe order that the above written accompt, together with our approbation therof, be regratt in the Presbytrie book of Alfoord *ad futuram rei memoriam*. Given under our hand, at Old Aberdeen, the twentie seventh day of Januarie 1675 yeirs.

Sic Subscriber Pat. Bp. of Aberdeen.

The moderator did put the brethren present in mynd of the Act of the late Synod, ordering that, on the last Wednesday of this current Februarie, there be ane day of publick fasting and humiliation, throughout all this Diocie, and appoynted that the said day should be observed by them, according to the said Act.

The Presbyterie appointed Mr. Patrick Coupland, minister at Cushnie, to make intimation of the visitation of the said church two Lord's dayes, immediately preceding the same, and to invite all to the worship.

At Cushnie March 17, 1675.

Mr. Walter Ritchie preached on Romans 10. 15, and, after sermon, did requyre the heritors, elders, and masters of families to attend the visitatione. Therafter the Presbytrie mett, and after prayer, Mr. Patrick Coupland having declaired that the visitatione was intimat to the congregation, gave in a list of the elders of the Session viz. Patrick Gordoune of Halheid, Alexander Tais, William Tais, James Morgane, Robert Rosse, and Alexander Milne, who being called upon by name, and the heritors and master of families desyred to stay, the wholl order for visitatione of churches was publickly read; After which the minister being removed, and those of the heritors, elders, and masters of families who were present, being interrogatt, if there was anything in the deportment of their minister which did offend them, answered, negative. After this, the elders being one by one posed upon all the particulars, relating to the discharge of the minister his dutie, sett doune in the forme of visitatione of churches, answered positivelie, and that they could object nothing to the contrarie.

Therafter, all being removed (except the members of the Presbytrie)

the minister was called in, and such interrogatories as concerned the most substantiall and necessarie duties of his ministrie and conversatione, which are contained in the forme of visitatione, were proposed to him, all which he answered that he used his best endeavoures, though he came short of what he ought to doe.

Therafter the heritors and masters of families being called in, and the elders only removed, the minister was interrogat anent their diligence, who answered that he knew nothing in which he could have one or all of them to be admonished. After this, the elders being called in, the minister was further interrogat 1°. If there were any mortifications in that parish, who answered negative. 2°. If there was a schoolmaster, to which he answered negative, wherfor the heritors were seriouslie delt with, for the amendment of this defect. 3°. If the fabrick of the Church and Manse was sufficientlie repaired, to which he answered, that they were for the present. 4°. If he had a sufficient stipend, gleebe, and grasse, foggage, fewall, faill, and divott, conforme to the legall allowance, he answered that he had a gleebe but scarce sufficient, that he had foggage, fewall, faill, and divott, but little grasse, and that he had fyve hundreth merks all money by a decreet of yeirlie stipend. He is appoynted to provyde himself according to law of what he wanted of gleebe or grasse. 5°. If there were requisite utensiles and furniture for administration of the Sacraments, he answered there was a lavarre for the Sacrament of baptism, and communion tables for the Sacrament of the Lord's Supper, but no cupps, nor table cloaths. After all which, the minister was exhorted to diligence and faithfullness in all parts of his office, and requyred to renew his ingadgement therto.

The heritors, elders, and masters of families were exhorted to prayer and reading of the holy Scriptures in their families, and to excite their children and servants to pray in secret, and a promise requyred of them for their best endeavours therein.

The elders were exhorted to walk unblameable, and assist the minister in the exercise of discipline, and to be faithfull in all the poynts of their dutie, and requyred to renew their promise theranent.

The Presbytrie thought fitt to call the referres of this place, which are as after follows.

The Presbytrie thought fitt to referre the privat censure of those of the brethren who were absent, the last day and now present, to the next

meeting, at the ordinary place, which is appoynted to be this day twentie dayes, and Mr. Thomas Garden to have ane Exercise and Addition on the following matter of the Exercise, who being this day absent the clerk of the Presbytrie is ordained to advertise him of this appoyntment.

This day, the Presbytrie appoynted Mr. George Watson and Mr. John Mair to supplie the vacancie of Kerne, March 28, and Apryl 4.

At Alfoord Apryl 7, 1675.

No exercise in regard Mr. Thomas Garden declaired that, since he got advertisement, he had been much taken up about the preparation for the celebration of the sacrament of the Lord's Supper, and could not have spare thoughts about ane Exercise befor the Presbytrie, which was judged relevant. The nixt meeting is appoynted to be the second day of the ensueing Synod, in the King's Colledge Church in Old Aberdeen.

(Mr. Walter Ritchie, and Mr. Andrew Abercrombie's privy censure.)

Mr. William Thomson, minister at Auchindore, declaired that he had supplied the vacancie there for one day, as he was appoynted, by the Presbytrie, and Mr. William Christie being asked if he had done the lyke, answered negative, being that week called to Aberdeen, upon a peremptor, but that he had excused himself at my Lord Forbes his hands, wherfor he is appoynted to supplie that vacancie on Sabbath day come eight dayes.

The brethren of the Presbytrie declaired that, upon the last Wednesday of Februarie they had observed ane public Fast, according to the Act of the late Synod.

The Presbytrie did referre to the Lord Bishop the matter anent those persones who had sett about their servile work upon the day of the publick fast and humiliatione, for their advyce anent their censure.

Mr. Wm. Thomsone, Clerk to the Presbytrie.

22 Apryl 1675.

The Presbytrie buik of Alfurd is approven by the Lord Bishop and Synod of Aberdeen.

Mr. Al. Forbes, Clerk to the Synod of Aberdeen.

The Referres of the Synod of Aberdeen, holden by the Right Reverend Father in God, Patrick, Bishop of Aberdeen, in the King's Colledge Church, in the moneth April 1675, and begunne the twentieth day therof.

April 20, 1675. Sess : 1°. post meridiem.

Sermon being had in the Kirk of Old Machar, by Mr. Henry Scougall, Professor of Divinitie, the forenoone, &c. Therafter, the brethren for visiting the Presbytrie books, and privie conference, were nominat.

Apryl 21. Sess : 2°. ante meridiem.

The Direction for the visitation of Churches, which was presented at the last Synod, and approven, was appoynted to be registratt in the Provinciall and Presbytrie Registers within this Diocie, with some additions and alterations which were also publickly read, and approven, and now insert therein.

Followes the tenor of direction for visitatione of Churches.

That, on the Lord's dayes preceeding the visitation of each parochine, intimation therof be made to the congregation, and all invited to be at the worship, and that the heritors, elders, and masters of families be required to attend the visitatione, and that some of the ministers of the Presbytrie be tymeously appoynted to preach at the said dyet, and another of them appoynted to be Clerk to the said visitatione.

After prayer, the minister haveing declaired that the visitatione was intimat to the congregacione, he shall give in a list of the elders of the Sessione, who shall be called upon by name, and the heritors and masters of families shall be desyred also to stay.

Befor further procedour, the wholl Order for visitatione of Churches is to be publickly read, that also they who are present may know how farre they are heerin concerned, and understanding the minister to be oblidged to such offices, they may be the more willing to admitt of them from him.

After this, the minister being removed, these of the heritors, elders, and masters of families that are present, shall be interrogatt, if there be anything in the deportment of their pastor which does offend them, and

that they be exhorted, if there be no publick scandall (which they are able to make out) given by him, to impairt that wherwith they are dissatisfied to one or more of the brethren of the Presbytrie, and to the Bishop (if present) that he may be warned and admonished therof, and that also they all may be advertised that no private failings in their minister be publickly alleadged against him, untill they have either represented it to himself, and to the Bishop, and to some one or two of the bretheren of the Presbytrie, and he admonished therof, least they insnare themselves in the transgression of the law of Christ, which provydes that we tell our brethren their offences to themselves in privat, and afterward befor two witnesses, befor we declair them to the Church.

After this, the elders being requyred to answer, as it becomes ingenuous and honest men in such trust and place shall, be interrogatt one by one (all others being removed) in presence of the heritors and masters of families as followes, 1°. If there be preaching on the Lord's day and how often ; 2°. If the minister preaches to their edification, and be carefull in reproveing sinne, both privatly and publickly, especiallie these sinnes which most prevaill among the people ; 3°. If he keep at home, not stirring abroad unnecessarilie ; 4°. If his conversatione be without lightnes or vanitie, grave and exemplarie in pietie ; 5°. If he doe, without necessitie resort to taverns ; 6°. If he administrat the sacrament of the Lord's Supper, and how often in the yeir ; 7°. If he be carefull to debarr from it all such as are scandalous ; 8°. If discipline be diligentlie and impartiallie exercised ; 9°. If he be carefull to visit the sick when he is informed, and called therto ; 10°. If he be a good example to the people in ordering his owne familie ; 11°. If he visite the townes and families in his parochine, and excite them to pietie and familie duties ; 12°. If he be diligent in catechiseing, especiallie in takeing paines to prepare young persones befor they partake of the Lord's Supper ; 13°. If he be carefull to maintaine and promote peace and love among all people, and to reconcile these that are at variance.

And because, beside the testimonie of others, it is also necessarie that the minister have a good testimonie from his own conscience, therfor, thereafter the minister being called in, and all (except the members of the Presbytrie) removed, such interrogations are to be proposed to him as concerne the most substantiall and necessarie duties of his ministrie and conversatione, particularlie these after following : 1°. If there be preach-

ing on the Lord's day, and how often ; 2°. If in his preaching all unedifying discourses be avoyded ; 3°. If the explication of such articles of the Christian faith as are most necessarie to be knowne be most insisted on ; 4°. If the great and indispensable duties of Christianitie be frequentlie recommended and pressed ; 5°. If the sinnes that most prevaill among the people be frequentlie reprov'd ; and finallie, If all this be done in a plaine and intelligible manner, and decent expressions, without affectation of strange words.

2°. If diligence be used for informatione, anent the dispositione and deportment of particular persons within his charge ; 2°. If he, on all occasions, endeavour to instruct, exhort, and rebuke as he finds cause ; 3°. If he use his faithfull endeavours to awaken such as are careles, irreligious, and profane, for their reformation and amendment ; 4°. If he encourage these in whom he findeth an inclination to godlines and Christian virtues, and direct them to the proper meanes for advancing themselves in holines ; and 5°. If he endeavour to prevent the spread of errors, and in particular of Poprie and Quakerisme, among his flock, and to informe and establish them in the truth who stand, and recover them who are fallen.

3°. If he keep at home, not stirring abroad unnecessarilie ; 2°. If his conversation be without lightnes, vanitie, grave, and stayed ; 3°. If he avoyd and discountenance all profane, and irreligious practises ; 4°. If he, in his deportment with these under his charge, beheave himself humblie and lovinglie, that they may the more willinglie, upon all occasions, address themselves to him as the guyd of their souls ; 5°. If he endeavour, in all Christian virtue, to be an example to his people, keeping himself from everything that savours of pryde, passion, covetousnes, intemperance, and sensualitie ; 6°. If he shunne unnecessarie resorting to taverns.

4°. If he administrat the Sacrament of the Lord's Supper, and how often in the year ; 2°. If he debarre from it all such as are ignorant and scandalous ; 3°. If, in tyme of administratione, he shunne all impertinent (though at other times profitable) discourses, suggesting breffie to the communicants what is proper to that busines.

5°. If as often as parents resort to him for the benefit of baptisme to their children, he put them in mynd of their owne baptismal vow to live Christianlie, and of the obligatione lying on them to bring up their

children in the knowledge and fear of God, and that they be carefull in due tyme to put them to Schooles.

6°. If discipline be diligentlie and impartiallie exercised, and that without needles procrastinatione or delay, for removing of scandall ; 2°. If, in privat, he deall earnestly with penitents, to bring them to a true sense of their sinne, and doe not absolve any, or admitt any to partake of the Lord's Supper, untill some probable signes of repentance be seen in them.

7°. If he visit the sick when once informed of their sicknes ; 2°. If he use his endeavours to awake in them a sense of their sinnes, that they may be humbled for them, confesse them, and repent of them, and have recourse to God, through Jesus Christ, for pardon ; 3°. If he stirre them up (if God shall lengthen their dayes) to live more Christianlie ; 4°. If he exhort them to patience under the hand of God, and cheerfull submission to His will ; 5°. If he represent unto them the happie estate of them that die in the Lord, and the miserie of such as die in their sinnes ; 6°. If he suggest unto them what is proper for lousing their affectiones from the world, and to begett in them a livelie hope of the glorie of heaven ; 7°. If he exhort them to forgive all that have wronged them, and to satisfie these whom they have offended, and to make restitution if they have gotten anything by fraud or violence ; 8°. If he exhort them to frequent and fervent prayer, he himself praying with them, and for them ; 9°. If he exhorts them (as he sees need) to make a just, prudent, and charitable distribution of their goodes, and to consider the poor, if their estate can yeeld anything for their supplie ; 10°. If he frequentlie visit these who are under infirmitie of bodie and sickness, confyned to their beds or houses ; 11°. If he show the lyke cair and compassion on the fatherles, poor, and widow, prisoners, and such lyke as are under any hard difficultie, under his charge.

8°. If he visite each familie yearlie, or oftner (if the families be few) and recommend to them the great and indispensable duties of Christianity, and the true and proper meanes of perfecting holiness in the fear of the Lord ; 2°. If, in his visitatione, whither the masters, with such of the familie as are of age, make a conscience in takeing the sacrament of the body and bluid of Christ, when it is in their offer, and whither the parents are carefull in putting their children to Schooles, and to instruct them, and their servants in the knowledge of God, and put them to

prayer, morning and evening, in secret ; If the holy Scriptures be frequentlie read in the familie by the master of the familie, or (if he himself cannot read), by some other that can doe it ; If there be familie prayer used morning and evening ; If there be any person received in the familie without testimoniall presented to the minister ; If he doe seriouslie exhort them to attend the preaching of the Word, and publick worship of God, especiallie on the Sabbath, and excite them to sanctifie the Lord's day throughout, and if he enquire if any be disorderlie in any of these ; If, after these and such lyke inquiries, he seriouslie, prudentlie, and loveinglie apply his admonitiones, exhortationes, and directiones, to the master and others of the familie, as their condition doth requyre.

9°. If he himself be a good example to the rest of the people in ordering his own familie, and in constantlie performing all familie duties therein.

10°. If he catechise these of his parochine at least once a year, taking the most convenient season for it, and not putting off till a few weeks befor the Communion ; 2°. If he take notice of all the persones (of whose knowledge he hath not sufficient proof) of their knowledge in things of religion that are most necessar to be done by all ; if he put them to rehearse the belief, the ten Commandments, and the Lord's prayer ; if he try their knowledge of the sinne and miserie of man, examining also what care they have, or resolve to have, for performing these conditions on which we must be saved by the Redeemer, and about the meanes of obtaining grace from God, for enabling them to performe what is requyred.

11°. If, befor the admission of young persones to the sacrament of the Lord's Supper, he endeavour to begett in them a true sense of the obligation lying on them by being baptized into Christ, to renounce the divell, the world, and the flesh, and of their resolutione to serve and obey him, and endeavouring to persuade them to yeild ane advysed and expresse consent to adhere to their vow for ever theirafter.

12°. If he mantaine and set forth, as much as in him lyeth, quietnes, love, and peace among all Christianes, especiallie among them that are committed to his charge.

These queries are to be proposed, not as if it were to be presumed that every minister doth attaine to perfection in these duties, (for who is

able for these things?) but that we ought to excite one another to studie to goe on to perfectione, and, by sense of obligatione to dutie, that they may be quickened to conscientious diligence therin, and humbled for their failings which may fall to be through humane infirmities which come not under the censure of man.

Then the heritors and masters of families being called in, and the elders onlie removed, the minister shall be interrogat concerning their diligence in delateing of scandalles, assisting him in the exercise of discipline, and representing the condition of the poor and sick in their severall quarters, and if ther be anything in which he would have any of them admonished.

Afterwards, the elders being called in, and spoken to anent the minister's testimonie concerning them, the heritors, elders, and masters of families being present, the minister shall be interrogat further, first, if there be any mortificationes, and what they are, for what end, and how improven, if due consideratione be had of the poor, and if they be supplied by a due distribution of what is provyded to that effect.

2°. If there be a School in the parochine, and what encouragement ther is for a Schoolmaster ; 2°. What diligence is used for moveing these who have their children come to age to put them to School ; 3°. If anything be allowed to the Schoolmaster, out of the poores money, for teaching the poor Schollers ; 4°. If the Schoolmaster be blameles in his conversatione ; 5°. If he cause all his schollers learne the Catechisme ; 6°. If he enjoyne them to learne ane forme of prayer for morning and evening, and ane blessing befor and after meat ; 7°. If he chastise them for cursing, swearing, lying, speaking profanelie, and disobedience to parents, and other vices that appeare in them.

3°. If the fabrick of the church and manse be sufficientlie repaired ; 2°. If he have a sufficient stipend, gleebe, grasse, foggage, fewall, faille, and divott, conforme to the legall allowance ; 3°. If ther be requisit utensiles and furniture, for administration of the sacraments, and ane inventor therof to be produced, and kepted *in retentis*.

That the minister, elders, and masters of families be interrogat what sinnes and errors prevaill most among the people, which, by their authoritie, they cannot overcome ; whither any withdraw from hearing the preacher sett over them, and doe either gadd about from place to place, or stey at home on the Lord's day ; whether ther be any, that, for

a long tyme, doe forbear the receiving of the sacrament of the Lord's Supper; whither ther be any that haunt the conventicles of preachers legallie deposed; whither ther be any that haunt the conventicles of quakers; whither ther be any quakers who disturb the publick worship of God, or affront the minister by revyling him befor the people; whither ther be any that haunt the companie of excommunicat persones; if their neighbors, these in their families and tennants repair to the publick worship and dyets of examination, and in caice it appear that any are wanting in these things, they be seriouslie exhorted to use their best endeavours with their neighbors and these under their authoritie, to amend these defects, and that they assist the minister in curbing such vyces as are prevalent among them, and they be desyred to engage themselves therunto by their promise.

The minister, elders, and masters of families being present, that the minister be exhorted to be diligent and faithfull in all parts of his office, and holy in all manner of conversatione, that he may be an example and paterne to his flock, and that he be requyred to renew his ingadgement therunto.

That the heritors, elders, and masters of families be exhorted to pray and read the holy Scriptures in their families, and excite their servants and children to pray in secret, and that a promise be requyred of their best endeavours therein.

That the elders be exhorted to walk unblameable, and to assist the minister in the exercise of discipline, to delate impartiallie all such scandalles as come to their knowledge, and that they give seasonable advertisement of the condition of the sick and poor, and that they be requyred to renew their promise therof.

That the heritors, magistrats of burrowes, and masters of families be exhorted to use their authoritie for moveing the people, and these in their families, to repair duellie to the publick worship of God, and attend the dyets of catechizeing, and to report to their minister when he shall think needfull to call for them; that they be lykewyse desyred to give encouragement to the minister, and that by due and seasonable payment of what is provyded for him by law for his maintenance, that he may be eased of the trouble of craving it, or of a legall pursuit of it, and of such other cares as attend wants which are so distracting, and that in all these they sincerelie promise their faithfull endeavours.

That if, after tryall, it appear that ther is no Schoolmaster, nor sufficient provision for a Schoolmaster, that the fabrick of the Church stand in need of reparatione, or any necessar and decent furniture for administration of the sacraments be wanting, or the minister's maintenance be insufficient, or any of these accommodations allowed to him by law be withheld from him, that the heritors be seriouslie dealt with, and, if need be, that other endeavoures be used for amendment of these defects.

Order for the privat tryall and censure of ministers in their respective Presbyteries.

Primo. That it be gone about with the first conveniencie after evry Synod ; that on the Presbytrie day immediatlie befor, advertisement be given to evry brother of the dyet therof, and the absents be acquainted therwith by the moderator ; that in the day appoynted for it, it be gone about befor other parts of discipline, and a competent tyme allowed for it, that befor they proceed further therin, the Order of Visitatione for Churches be publicklye read and attentivelie listened unto by all, that a right sense of their dutie be preserved in their myndes.

That, thereafter, these interrogatories be proposed to evrie minister, 1°. If he be diligent in praying and reading the holy Scriptures ; 2°. If he doe all faithfull diligence to disintangle himself from evrything that may unfitt him for discharge of his dutie in the ministrie, especiallie from excessive worldlie affaires, and distracting imployments ; 3°. If he order his familie and evry person therin, (so much as in him lyes) that they be exemplarie to such as behold their conversacione ; 4°. If he mantaine and set forth, as much as in him lyeth, quietnes, peace, and love, both among his brethren, and all Christian people, especiallie among those that are committed to his charge.

Each minister being thus interrogatt, and after removed, the moderator shall ask the rest of the Presbytrie, if anything be knowne to them of the brother, or brethren, which they think fitt to be imparted to the Presbytrie.

After all this, the moderator is, in few words, to exhort all to faithfullnes and diligence in all parts of their office, and that they be so faithfull and friendlie one to another that they admonish one another privatlie when they see cause, and that when they meet with such freedome, they faithfullie and kyndlie accept of it one from another, and that they lay

hold on all occasiones to excite one another to faithfullnes, zeal, and diligence, to all which each of them shall faithfullie ingadge themselves.

If any of the brethren be absent from the tryalls, the next day that they are present, the reason of their absence shall be strictlie examined, and, unless the same be found very relevant, they are to be rebuked, and, however, they are to undergo the privie tryall and censure, after the same manner with the rest of their brethren, onlie it shall not be necessar to read again in publick the Order for Visitation of Churches upon their accompt, but onlie they are to be demanded, whither or not of lait they have read and seriouslie pondered the samen; and to this effect evry brother is to provyde himself ane extract of the forsaid Order for Visitatione of Churches, and for the privat tryall and censure of ministers, with his first conveniencie, from the Clerk of the Presbytrie, for his privat use.

Which paper being publickly read and seriouslie considered, after mature deliberatione, was, by the vote of the Synod, approven, and appoynted to be made use of in all their respective visitationes and privie censure.

Eodem die, post meridiem, Sess: 3^o.

It is ordered that, at each parish Church within this Diocie, ther be ane charitable collection for relief of Walter Gibsone, skipper of the Marie, in Ennerkeithine, and John Reed, his mate, who are prisoners with the Turks, in a miserable and pitieful condition, and who are to be ransomed and relieved with no less than five or six hundred dollers a peece, and this is recommended by ane Act of Privie Counsell, of dait, at Edinburgh the 7 of November 1674 yeirs, the Presbytrie of Abdn: having collected alreadie for the effect forsaid, and that what shall be collected at each kirk is to be given to the respective moderators, and delivered by them, (when called for) to Captaine James Bennet at Innerkeithine, or at his order.¹

It is ordered that, when any young men are passing their tryalls, in order to obtaining a licence for publick preaching, if, in the mean tyme, there shall be any young man recommended by the Bishop to his tryalls, in order to his entrie to ane kirk, the tryalls of the young man that is onlie passing, in order to ane licence to preach, shall cease untill the other be at a close.

¹ Note 27.

It is ordered that such of the brethren as have not payed in their doller for the commissioners' charges that were sent South, shall pay it in, the first Presbytrie day without delay, and if any shall be wanting, that the severall moderators send in to the Lord Bishop the names of such as are deficient.

There was a supplicatione presented be William Lynne, in Monlettie, and Mr. Alexander Lynne his son, for ane charitable supplie to the said Mr. Alexander, who is heavelie afflicted with a greivous palsie, and his caice being so considerable, (besydes any supplie that each minister present is to give him) he is recommended by the Lord Bishop and Synod to the haill churches, and severall Presbyteries, within this Diocie, and the moderators appoynted to receive it from the respective ministers, and send it to Mr. George Anderson, Minister at Methlick, to be conveyed by him to the supplicants.

It being represented that some ministers doe not so carefullie obey the orders of their respective Presbyteries as becomes, for preventing wherof for the future, it is ordained that, if any shall neglect to obey the order of the Presbytrie, that the first tyme they shall be admonished, but if the order be renewed, and they give no satisfactorie excuse why they have not obeyed it, that the moderator send in ane account therof to the Lord Bishop.

The book of Alfoord is approven, and the brethren of that Presbytrie removed and approven.

Apryl 22. Sess: 4th. ante meridiem.

It is ordered that these Presbyteries that have not called the School-masters and Chaplaines, within their bounds, to take the oath of Alleadgance, and promise of Canonically obedience, doe it with the first convenience, and that a Copie of the oath of Alleadgance, and promise of Canonically obedience, be sent to each Presbytrie, with the referrs of this Synod.

Followes the Oath of Alleadgance.

I for testificatione of my faithfull obedience to my most gracious and redoubted Sovereigne Charles, King of Great Brittain, defender of the faith &c., affirme, testifie, and declare, by this my solemne

oath, that I acknowledge my said Sovereigne onlie supreme governour of the kingdome, over all persones, and in all causes, and that no foraigne prince, power, state, nor persone, civill or ecclesiasticall, hath any jurisdictione, power, or superioritie over the same, and therfor I doe utterlie renounce, and forsake all foraigne powers, jurisdictiones, and authorities, and shall, at my utmost power, defend, assist, and mantaine his Majestie's jurisdictione forsaid, against all deadlie, and shall never declyne his Majestie's power, and jurisdictione, as I shall answer to God.

Followes the promise of Canonically Obedience.

I doe professe and promise that I will render to my Ordinarie, Patrick, by the mercie of God, Bishop of Abd.; and his successors, due Canonically obedience, and to them to whom the government and charge is committed over us, following, with ane glad mynd and will, their godlie admonitiones.

It is ordered that, if any generall recommendationes be given to supplicants for charitie by any minister, whensoever the said recommendatione shall come to the hands of any minister within this Diocie, that they shall keep them, and present them to the Bishop and Synod.

It is recommended to the brethren that have not helped James Forbes, in the parochine of Enverurie, conforme to his former recommendatione, that they doe it now, and send their contributiones to Mr. James Strachane, parson of Oyne, for the use of the said James.

George Ogstoune, epileptick, recommended for supplie, &c.

It is recommended by the Lord Bishop and Synod to the moderators and ministers throughout this Diocie, to be carefull that their Presbytrie Clerks are satesfied for their paines, wherthrough they may be the more encouraged to goe about their duties.

The meeting of the next Synod is appoynted to be first Tuesday of October next to come 1675.

(Here follows list of 14 fugitives from discipline in the Presbytrie of Aberdeen.)

At Old Abd : Apryl 21.

The bretheren mett in the King's Colledge Church, in Old Abd.; and appoynted their next meeting to be at Alfoord May 19, and Mr. Alexander Seatone, bursar of Divinitie to have ane Exegesis *De notis Ecclesiae*,

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as a specimen of his proficiencie; at which meeting the brethren gave ane charitable collection for Mr. Alexander Lynne.

At Alfoord May 19, 1675.

Mr. Alexander Seatone, bursar of Divinitie, had ane Exegesis *De notis Ecclesiae*, and was approven.

(Case of revyling and cursing the minister.)

(Isobel Chalmer in Touch, contumacious for frequent cursing the minister.)

Anent the supplie of the Church of Kerne, Mr. William Christie reported, that, in obedience to the Presbytrie's order, he rode the length of Auchindore, upon designe to supplie the vacancie therof, but the minister of Auchindore declaired to him he had a comission from my Lord Forbes, to inhibit him from going thither, wherupon he returned to his owne charge, and for the future, Mr. George Watson is ordained to supplie that vacancie, betwixt and the nixt meeting.

Elspet McKallane contumacious for cursing of her mother.

The brethren of the Presbytrie designeing to goe on in the course of visitatione of the severall Churches, appoynted the nixt meeting to be at Cabrach June 15, and Mr. Thomas Garden at Clatt to preach at the said meeting, as also for the more speedie accomplishing of their designe, did appoynt another meeting at Glenbucket June 16, and Mr. Andrew Abercrombie to preach at the said place. The Session book of Glenbucket is appoynted to be visited by Mr. William Burnet, minister at Kildrummie.

At Cabrach June 15, 1675.

There was no meeting, for however Mr. John Irvine, minister of the place, was tymeously advertised of this dyet, and desyred to give notice of it to his people, by ane edict to be published two Lord's dayes befor the meeting, yet, upon various pretences suggested to the moderator, the speaker, and the Clerk, and others of the brethren, he discharged them from going thither upon the account of a visitatione, and although he was pressed and requested, by the moderator, to goe along with the brethren in the former ordinance, yet wilfullie he refused, affirming

plainlie that, if they came there on such a designe, he would withdraw himself; and when some of the brethren, who had not gotten notice of Mr. John his intention, went to the place, they found it so as he had promised. With this disappointment the wholl brethren of the Presbytrie were dissatisfied, but have referred his censure to the Lord Bishop and Synod.

At Glenbucket June 16, 1675.

Mr. Andrew Abercrombie preached on 1 Corinthians 3. 9, and, after sermon, did requyre, &c. . . . The minister gave in ane list of the elders of the Session viz. William Couper of Miltoun, William McKcook, Duncan Gordoune, Duncan Kellis, John Alexander, elder, Alexander Moor, Duncan Morgane, who, being called upon by name, did compeir, together with the heritors and masters of families. (Then usual course followed as to minister and elders, and usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.) After this, the elders being called in, the minister was further interrogat 1°. If there were any mortificationes in that parochine, who answered that there was onlie one, to witt ane hundred libs.; left in legacie by the laird of Glenbucket last deceased, for which his son promised to the Presbytrie to give bond, till he could convenientlie pay it, which promise was thus cautioned, if it should be found in his father's testament as was alleadged, professing himself unwilling to detaine what his father had bequeathed for the use of the poor. 2°. If there was a Schoolmaster, to which he answered negative. Wherfor the heritors were seriouslie dealt with for the amendment of this defect. 3°. If the fabrick of the Church and manse was sufficientlie repaired, to which he answered that they were for the present. 4°. If he had a sufficient stipend, gleeb, and grasse, foggage, fewall, faill, and divott, to which he answered that the stipend was onlie three hundreth merks eight lesse, and of other things, he had such provision as the law allowed. 5°. If there were requisite utensiles and furniture for administration of the Sacraments, to which he answered that there were two comunion tables, two cupps of tiune, and a lavarre for the sacrament of baptisme.

The heritors did heartlie regrave that their minister was not provyded of a sufficient Stipend, and that the rent of their parochine was so small

that it could not allow him a sufficient maintenance, wherfor they desyred that a parcell of the nearest adjacent lands, particularlie those of Glenkindie, might be annexed to their parochine, and that the brethren of the Exercise would consult the Lord Bishop theranent.

The affaires of the visitatione not being concluded till six o'clock at night, there were no Presbyteriall referrs taken in, but such as could not be superceeded to another dyet, and these were as followes—

Mr. William Burnet gave in the report of the Session book of Glenbucket, which was approved by the Presbytrie.

Mr. George Watson reported that he had supplied the vacancie of Kerne June 12.

The brethren appoynted as befor two dyets of visitatione, the first at Strathdone Julie 13, where Mr. Robert Irvine at Towie is ordained to preach, the other at Towie where Mr. Thomas Garden at Clatt is enjoyned to preach, upon the morrow being Julie 14, and the referrs of the Presbytrie are then to be taken in. The Session Book of Strathdone is appoynted to be visited by Mr. William Christie, and that of Towie by Mr. William Thomson.

At Strathdone Julie 13, 1675.

Mr. Robert Irvine preached on 2nd Corinthians 12. 20, and after sermon did requyre &c. The minister gave in a list of the elders of the Session, which are as followes, William Forbes of Skelliter, Alexander Forbes of Culquharrie, John Forbes of Buchain, Mr. Michael Elphinstone of Bellabeg, Donnald Farquharstone, John Rosse, John Cordoner, William Allanach, Thomas Michie, George Watson, Donnald Moor, Thomas Nerne, Robert Michie, Alexander Taylour, who being called upon by name, compeired with the heritors and masters of families who were present. (The usual course followed as to ministers and elders, and the usual exhortations given to ministers, heritors, elders, and heads of families—see Cushnie p. 228.)

After this, the elders being called in, the minister was further interrogat 1°. If there were any mortificationes in that parochine, to which he answered negative. 2°. If there was a Schoolmaster, and sufficient provision for his maintenance, to which he answered that there was one, and for his maintenance, there was allowed him from the parochine eight

bolles of victuall, and from the Session twentie libes of money. 3°. If the fabrick of the Church and manse was sufficientlie repaired, answered that the fabrick of the manse was somewhat ruinous, but the heritors were about the repairing of it. 4°. If he had a sufficient stipend, gleebe, grasse, fewall, fail, and divott, answered that his stipend consisted of eight hundred merks, that he was not sufficientlie provyded of gleebe, grasse, foggage, fewall, fail, and divott. Wherfor he presented a comission from the Lord Bishop, of the dait at Aberdeen June 4, for a legall designation of all these, and therupon caused call ane edict, which had been lawfullie execut and indorsit. Therafter, the brethren nominat within the comission proceeded to the forsaid designation of gleebe, grasse, foggage, fewall, fail and divott, onlie they medled not with the inlarging of the gleebe, in respect it could not be measured till the cornes should be cutt doune, wherfor the minister protested that what was not done as to the gleebe might be done when he fand it convenient. 5°. If there were requisit utensiles and furniture for administration of the sacraments, to which he answered that they had tables, table cloaths, four cups of tiune, and a laver for baptisme.

The minister regrated that many of his parochine did abstaine from participatione of the Sacrament of the Lord's Supper, though he invited and took pains to persuade them therto, as oft as the administratione of that ordinance did recurre, which was at least once a yeir; morover he complained that some of those who were comunicants did utter contemptuous and blasphemous speeches of that blessed Sacrament, and instanced one William Dumbair, whose irreverent discourse of the forsaid ordinance was as followes. This day the minister did invite me to a free feast without money and without pryce, and yet I was no sooner sitten doune, than Mr. Michael Elphinstone came and took my eight pennies from me, and I would have bought as much bread and wyne in Aberdeen for a babie. Of these the minister reported that he was convict guiltie, his censure referred to the Presbytrie, and sumoned apud acta to this meeting. Who being called, and not compeiring, is ordained to be sumoned pro 2°. to the next meeting at Towie.

The report of the Session book of Strathdone was given in by Mr. William Christie, and approven by the Presbytrie.

The brethren appoynted to meet to-morrow at Towie at ten o'clock in the fornoone.

The respective brethren present declared that they had observed the 29 May last bypast, by preaching on it

At Towie June 14, 1675.

Mr. Thomas Garden preached on Acts i. 36, and, after sermon, did requyre &c. . . . The minister gave in a list of the elders' names, which are these Ewan McKgregore, Alexander Kellis, Robert Messer, John Cunnand, and William Anderson, who being called by name did compeir, with the masters of familes (none of the heritors being present).

After this, the elders being called in, the minister was further interrogat 1°. If there were any mortificationes in that parochine, who answered there were three, the first of three hundreth merks sufficientlie secured upon bond for the use of the poor ; the second in the hands of my Lord of Forbes a part of which he payed, and continued comptable for the rest ; the third is supposed to have been given by the late laird of Glenkindie, but his son hath not yet acknowledged it, nor undertaken to secure for it, wherupon it is recomended to the minister to deal with him theranent ; 2°. If there was a Schoolmaster, and how he was provyded, to which he answered that there was one, and that he had from the parochine nyne bolls of victuall for his mantenance, and from the Session fourtie merks of monie. 3°. If the fabrick of the Church and manse was sufficientlie repaired, to which he answered positive. 4°. If he had a sufficient stipend, gleeb, grasse, foggage, fewall, faill, and divott, to which he answered that his stipend was no lesse than the law allowed, that his gleeb was full, but wanted of what the law allowed as to grasse, that he had a designation for foggage, fewall, faill, and divott, but had no peaceable possession of it. 5°. Whether there were requisit utensiles and furniture for administration of the sacraments, he answered that he had onlie two Comunion cups of tiune, a table cloath, and a laver for baptisme.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, elders, and heads of families — see Cushnie p. 228.)

The report of the Session book of Towie was delayed to another

occasion, in regard it came too late to the hands of Mr. William Thomson, that he had not leasure to peruse it befor the visitatione.

Margaret Laing, contumacious to their discipline for cursing and scolding imediatlie after the sacrament.

The nixt meeting is appoynted to be at Auchindore, in order to a visitatione of that Church, and Mr. William Christie ordered to preach at that dyet.

At Auchindore August 18, 1675.

The said day, Mr. William Christie preached on 1 Timothy 5. 17, &c.

. Mr. William Thomson, minister of the place, gave in a list of the elders of the session, which are as followes, Patrick Gordone in Auchenleith, Arthur Lumsden in Newtoun, Alexander Smith in Birkenbreul, Robert Reid of Newmilne, Alexander Gordoune, John Gordoune, James Gordoune, George Ronald, James Gardner, George Murray.

After this, the elders being called in, the minister was further interrogat, 1°. If there were any mortificationes in that parochine, to which he answered that there were none. 2°. If there was ane Schoolmaster, and how provyded, he answered that there never had been any there, and that the heritors could not agree upon the setling of a provisione for one, in respect they pretended that, by reason of their distance from the church, many could have no benefit by the school, as to the educatione of their children. It was therfor seriouslie recomended and pressed upon them by the moderator, to consider the necessitie and advantage of a sufficient Schoolmaster, both for the educatione of children, publick reading, and precenting in the church, and to see to the speedie establishment of one for these effects. 3°. If the fabrick of the kirk and manse was sufficientlie repaired, to which he answered positivelie. 4°. If he had a sufficient stipend, gleebe, grasse, foggage, fewall, faill, and divott, to which he answered that his stipend consisted of fyve hundreth merks, or therabout, and that his stipend was not settled upon tack dutie, by virtue of tacks of byths, formerlie given by his predecessors the parsons of Auchindore, further he acknowledged that he had a sufficient gleebe, but no grasse, foggage, fewall, faill, or divott. It was therfor recomended to him to provyde the Church of all these necessities according to law,

5°. Whether there were requisit utensiles and furniture for the administration of the sacraments, to which he answered that, since his entrie he had provyed the Church with a laver for the sacrament of baptisme, of two tables, and as manie cups of tiune for the holy comunion.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.)

The particulars of this visitatione were minuted by Mr. William Burnet, minister at Kildrumie, the minister of the place being clerk to the Presbytrie. Therfor that the premisses are conforme to what was minuted by the forsaid Mr. William Burnet is testified by his subscription.

Mr. W. Burnet, Clerk to the Presbytrie pro tempore.

The respective brethren present being enquired whether they had observed the nationall fast enjoyned by the Lords of His Majestie's Privy Counsel, upon the account of the present dearth and threatened famine, answered that they all had kept the same.

The nixt meeting is appointed to be at Alfoord September 15, and Mr. John Irvine is ordained to have ane exercise upon the ordinary matter, it being now his proper *vice*, who being this day absent, the Clerk of the Presbytrie is appoynted to acquaint him tymeouslie of the ordinance.

It was seriouslie recomended to the brethren present to meet tymeously and earlie at Alfoord, the day formerlie appoynted, in respect they were then to have their privie censure, and the referrs of the Synod were to be read and recomended to them, both which were unavoydable deferred to that dyet, in respect the brethren of the Presbytrie were so much taken up in their circular visitationes, that they could not spare so much tyme as these serious exercises did requyre.

Mr. William Thomson proffered to give in the account of the Session book of Towie, which was deferred to the nixt meeting, by reason the day was so farre spent alreadie.

At Alfoord September 15, 1675.

There was no exercise, in regard that Mr. John Irvine was absent, whose *vice* it was to exercise, notwithstanding that the Clerk of the

Presbytrie had tymeouslie acquainted him with the Presbytrie's ordinance, as this day he reported, and being further asked if he had any excuse from him, replied he had none, save onlie that his wyfe being occasionalie at a mercat at Auchindore, that day imediatlie preceeding the meeting told him, at her husband's desyre, as she asserted, that he was not to keep the meeting to-morrow at Alfoord, being to be from home that day, which was thought fitt to be represented to the Lord Bishop and Synod, as also that he had very seldom attended, and most ordinarlie dishaunted the Presbyteriall meetings, notwithstanding of his solemne ingadgements therto, when the sentence of suspension was taken off.

All the brethren who had not alreadie payed the doller for the Comissioners' charges hath promised without fail to bring it to the Synod. As for the rest of the referrs, viz. the supplying of the necessitie of Walter Gibsone and his fellow-prisoners to the Turk, and the other which requyres the moderator to call chaplaines and schoolmasters to take the oath of alleadgiance and canonicall obedience, which two are not yet answered by those of our meeting, the brethren are resolved, imediatlie after they returne from the Synod, to satisfie both.

The ministers of Keig, Towie, Clatt, Tillinessell, Kildrumie reported that they had celebrat the sacrament of the Lord's Supper at Easter; Mr. William Christie (now absent) on the said day; the minister of Strathdone on Apryl 18; the ministers of Lochel and Auchindore on Apryl 11; the minister of Cushnie on June 27; the minister of Clatt reported that he certainlie knew that Mr. Robert Cheyne, minister at Kinethmont, had celebrat the same about the end of June, but he knew not the particular day.

According to the former ordinance, the privy censure past on the respective brethren, but nothing found censurable in any of them, either in their doctrine or conversatione, save only anent Mr. Andrew Abercrombie, minister at Strathdone, it was reported by some of the brethren, that they heard, he, of late, had rode downe the countrie in the companie of John Garrioch excommunicat in Cushnie, with which the brethren were verie dissatisfied. Wherfor calling in the said Mr. Andrew, they enquyred him into the truth of what had been suggested in this matter, and he for his owne vindication, and clearing of the Presbytrie, declaired that he had ingadged to accompanie John Lumsden, brother to the laird of

Cushnie to Turref about a very necessar affair, upon whom the said John Garrioch was attending as a servant at that tyme, and that he had come ten myles from his home, befor he saw either of them, and how soone he saw the said John he was highlie offended with the gentleman for bringing such a servant along with him, and told him, if he were thus attended, he would abandon his fellowship, but the affair being so necessarie, and such as could not be exped without him, and the gentleman at such a distance from his owne hous that he could not comand another servant, his importunitie prevailed with him to go forward, and since he was casten into such circumstances, he took opportunitie of the present necessitie to bring John Garrioch to a sense of his sinne, and the danger of his present estate, which so farre prevailed with him, that he ingadged to acknowledge his sinne, and to supplicat the church how soone he returned for takeing off the sentence of excommunication, that, upon his repentance, he might be reconciled to the church, and partake of the benefits of other Christianes. But the brethren being afrayed that his journey had given offence to those who knew not this good effect of it, did rebuke him for his inadvertencie, and advysed him with all circumspection to bewarre of such snares for the future, which accordinglie he promised.

Mr. William Thomson gave in the account of the Session book of Towie, which was approven by the Presbytrie, onlie the minister was advysed to look more circumspectlie to the Clerk of the Session in filling up of the book, because of some informalities found in it, through his neglect.

Mr. Thomson, Clerk to the Presbytrie.

6 October 1675.

The Presbytrie buik of Alfurd is approven by the Bishop, and Synod, and the brethren therof removed and approven.

Mr. Al. Forbes, Clerk to the Synod of Aberdeen.

The Referres of the Synod of Aberdeen, holden by the Right Reverend Father in God, Patrick, Bishop of Aberdeen, in the King's Colledge Church of Old Aberdeen, in the moneth of October 1675, and begunne the fifth day therof.

October 5, 1675. Sess : 1°. post meridiem.

Sermon being had in the kirk of Old Machar, by Mr. Adam Barclay, Minister at Keig, the forenoone being spent &c.

October 6. Sess : 2°. ante meridiem.

It being found that, in regard of the absence of diverse ministers, from the Synod, ane satisfactorie account could not at this tyme be had anent the deficients in payment of their severall proportiones towards the charges of the Comissioners sent to His Majestie's Privie Counsel, it is ordered that the moderators of the severall Presbyteries shall, with all expedition, collect what is yet wanting, from the ministers of their respective Presbyteries, and send the same to Mr. Patrick Sibbald, or otherwayes the names of such as declyne to pay it, as they will be answerable.

Eodem die Sess : 3 post meridiem.

It being represented by some brethren, that severall persons are found, who, in the tyme of their publick profession of repentance for their scandalls, doe relapse in the same or other scandalous sinnes, and yet will still professe a willingness to submit to discipline, whilst yet they continue (for ought that can be seen) stupid and careles, it is therfor thought fitt, that if the Presbytrie find sufficient evidence of these new scandalls, or stupid carelesnes under profession of repentance, that, by order of the Presbytrie, such persons publickly, and by name, be publickly debarred from the benefit of participating the Sacrament of the Lord's Supper. And for the more orderlie and uniforme way of performing it, that this be done after the manner following.

In the name of the Lord Jesus Christ, and at comand of his Church,

I declare A. B. to be unworthie to partake of the holie sacrament of the bodie and blood of Christ, and therfor, and in name and authoritie forsaid, I solemnlie suspend him from fellowship with the people of God, in the Supper of the Lord, untill he, upon his repentance, obtaine relaxation from this dreadfull sentence ; as lykewyse I requyre all the Lord's people to look upon him as such, that he, being ashamed of his sinne, may seriouslie lay it to heart, and humblie supplicat for absolution.

But no minister is to think himself hereby disoblidged from takeing cair of, or pains upon, such persons, but even after pronouncing of the sentence, the respective minister is to continue in the use of all fitt means for bringing such to repentance ; and also it is thought fitt that none be relaxed from this censure, untill they supplicat the Presbytrie, being recommended to them by the Session.

It is recomended also to the further consideratione of the brethren, whether or not it might be found both orderlie and edifying, that after convictione of any publick scandall, there be some publick binding by censure, alsweel as there is ane publick absolutione, and they are requyred to give in ane account of their thoughts therin at the nixt Synod.

And seeing the edificatione of persons by censure doth much depend on the orderlines and solemnitie of the censures, it is ordered that no private minister doe debarre any person by name from the Lord's Supper, for dishaunting of ordinances, neglect of catechiseing or such lyke, untill the matter be represented to the Presbytrie, and the person delinquent cited befor the Presbytrie, that, upon evidence of the guilt, they may judge upon the expedience of the censure, and may give order for it.

Anent Mr. Robert Cheyne, minister of Kinethmont, it being found requisit that he have ane assistant and helper in the work of the ministrie, the said Mr. Robert (being present) did declair befor the Lord Bishop and brethren, that he had been dealing with ane young man to come and assist him in the work of the ministrie, and promised that, befor the first of Januarie nixt, he should (God willing) settle with the forsaid young man, and give ane acompt therof befor that tyme to the Lord Bishop, for his approbatione of, and authorizeing the said young man in that charge.

The Presbytrie Book of Alfoord is approven, and the brethren of that Presbytrie removed and approven.

Oct. 7 Sess : 4°. ante meridiem.

It being represented to the Lord Bishop and Synod that, albeit by Acts of the Synods in October 1673 and Apryl 1674, it was ordered that the Clerk of the Synod and officer should have payed to him so much as is due for one Synod, for the three vacand Synods then preceeding,

which were not kepted whilst the Bishop was at Edinburgh, to witt, one shilling sterling to the Clerk, and sixpence to the officer, and that the samen is not yet payed to them; And sick lyke, that in the latter Synods, the Clerk hath been at more than ordinarie pains, in making up for the severall Presbytries many doubles of long Acts of the Church's concernment, without any satisfaction therfor; And that the Clerk is content to accept for all the said allowance ordered for him by the Acts of the said two former Synods, therfor it is ordered by the Lord Bishop, with consent of the brethren of the Synod, that now, at last, evrie minister pay in to their respective moderators, or any whom the moderators please to appoynt for collecting the same, the forsaid shilling sterling for the Clerk, and sixpence for the officer for the said three Synods that were not kept, and that at their first Presbytrie meetings, to be sent in by them with first conveniencie.

The Bishop having found, in his reviseing the Presbytrie books, that, at visitatione of churches, divers things anent the church and utensiles therof have been recomended to the minister and heritors, which are afterwards as forgotten, no accompt therof being requyred till the nixt visitatione of that church, therfor the Lord Bishop, with consent of the Synod, appoynts and ordaines, that whatsoever is recomended to any minister or heritors at the visitatione of churches, inquiry shall be made by the Presbytrie, at the nixt privie censure, what diligence hath been used therin, and record taken therof.

The Lord Bishop having inquiryed of the brethren what fruit and advantage they had found, in setting about the privie censure in Presbyteries, in the solemne and serious way recomended by order of the Synod, it was acknowledged that they found the said order very usefull for begetting and mantaining on their hearts a fresh sense of the duties of their calling, and it being that (seeing all other exercise and doctrine was laid asyde that day) it would be for edificatione, if, besydes the brief exhortationes of the moderators, one of the brethren did open up some Scripture relating to the ministeriall duties: It was ordered by the Lord Bishop, with consent of the brethren, that, in the day of the privie censure, one of the brethren (having been therto appoynted by the Presbytrie) shall preach from some Scripture suitable to the purpose on hand, and this *per vices*, that they may advyse one another, and mutuallie excite one another to the conscientious discharge of the duties of their

calling, and that the sermon hinder not the rest of the work, it is ordered that it doe not exceed half ane hour.

It is ordered that in after tymes, imeadiatlie after the delivering of the severall Presbytrie Bookes, the Synodicall Acts shall be read, and the severall moderators enquyred what is done in obedience therto.

It is ordered that the severall ministers shall recomend to their heritors, and Kirk Session, to take some effectuall course for supplying the poore of their owne respective parochines, that so they may not be burdensome to other congregationes, and that they give ane account therof to their respective moderators, and the moderators to the Lord Bishop, betwixt and the first of Januarie nixt.

(Case of discipline from Presbytery of Alford).

Eodem die Sess: 5 post meridiem.

There being some grievances and complaints given in to the Bishop and Synod, by the moderator and Presbytrie of Alfoord, against Mr. John Irvine, minister at Cabrach, after some notice and tryall taken therof, the further consideratione of that busines is continued untill the morrow, at the nixt meeting.

It is ordered and appoynted by the Lord Bishop, with consent of the brethren of the Synod, that there be ane solemne fast and humiliatione observed and kepted in all the congregationes throughout this Diocie, upon the last Wednesday of Februarie nixt 1676, being the 23 day of that moneth, to supplicat the Lord for ane blessing upon the ensueing seed season.

There being diverse complaints and regrates given in to the Synod by some brethren, that some, under the pretence of transees, or familiaritie with spirits, by going with those spirits comonlie called the fairies, have spoken reproachfullie of some persons, wherof some are dead and some living, it is recomended by the Lord Bishop and Synod to the Presbyteries and ministers interested, carefullie to endeavour the suppressing of that seductione by warning the people of the danger of it, and calling befor them the seducers, and, if the seducers be *competes mentis*, to proceed in censure against them, as lykewise against the consulters, if after admonition publicklye given

they forbear not such practices, or to vent and spread such reproachfull speeches, wherof the seducers are the authors.

October 8 Sess: 6 ante meridiem.

It is ordered by the Lord Bishop, with consent of the Synod, that those who have not alreadie collected, and given in their charitable help, for relieving of those persons taken by the Turks, conforme to the Act of Secret Counsel represented at the last Synod, shall now bring in their collectiones theranent with all diligence.

Anent Mr. John Irvine, minister at Cabrach, the said Mr. John having humblie acknowledged first befor the Lord Bishop and brethren of the conference, and afterwards publickly befor the wholl brethren of the Synod, his overreaching and miscariage towards the moderator and brethren of the Presbytrie of Alfoord, and humblie craved pardon of the Lord Bishop, moderator, and remanent brethren of that Presbytrie in particular, the said brethren did pardon him, and the Lord Bishop having (by advyce of the brethren) first rebuked the said Mr. John for what he had done, did gravelie admonish and exhort him to studie mortification of passion and a more prudent walking towards all men, and especiallie his brethren of the Presbytrie, assuring him that, if he did againe miscarie, all his former failings would be remembered against him for the more weightie censure. The Lord Bishop did recomend to the moderator and brethren of the Presbytrie of Alfoord to have compassion on the said Mr. John, although he did not attend the dyets of their meetings so constantlie as others did, becaus he hath ingenuously profest the straitnes of his condition did sometyme occasion it.

Mr. John Ross, now minister at Tarlane, and late minister at Cabrach, is ordered by the Lord Bishop, with consent of the Synod, to search and look out such papers as he has in his custodie concerning the Stipend of the Kirk of Cabrach, and designatione of the gleeb therof, and to give ane account, and deliver the same to Mr. George Melvil, moderator of Alfoord, betwixt and the twentie seventh of October instant, being Wednesday, and ane Presbytrie day at Alfoord, which the said Mr. James Ross promised to doe.

William Gordoune of Cracullie is recomendet for ane charitable

help from evrie minister within this Diocie, and the moderators are desyred to collect the same at the first Presbyteriall meetings, after the referrs of the Synod shall come to their hands, and send it in to Mr. George Meldrum, minister at Aberdeen, with their first conveniencie.

All former recomendationes given to poor people for supplie are continued for one yeir, after the granting therof, towards those who have not supplied them alreadie.

The nixt Synod is appoynted to meet the third Tuesday of Apryl nixt 1676.

(Here follows list of fugitives from discipline, 6 in Aberdeen Presbytery, and 1 in Alford).

At Old Aberdeen October 1675.

The brethren of the Presbytrie mett in King's Colledge Church, and appoynted their nixt meeting to be at Alfoord November 3, and Mr. John Irvine to have ane Exercise and Addition upon the ordinarie matter of the Exercise.

At Alfoord November 3, 1675.

Mr. John Irvine exercised on 1 Corinthians 1. 7, and being removed was censured for some incoherencies in his discourse, and when called in, was gravelie admonished to be more methodicall heirafter, that the Exercise and Addition might appear distinct.

Anent William Dumbar in Strathdone, scandalous for speaking blasphemouslie of the sacrament of the Lord's Supper, the minister reported by his lyne, that he was referred to this meeting for absolution, who being called, and not compeiring, is referred till the nixt meeting, that the minister be present.

The nixt meeting is appoynted to be this day fyve weeks, and becaus the privie censure was to passe on all the brethren that day (in order to which the moderator was to have a discourse relative to the ministeriall duties) and the referrs of the Synod were to be read, it is seriouslie recomended to all present that they meet more tymeouslie upon these accounts, and that the absents be advertised heirof by a lyne from the moderator,

At Alfoord December 8, 1675.

The privie censure, and the moderator's discourse relative therto, were both superseded, not onlie in regard to the infrenquencie of the meeting, through the stormines of the weather, but also becaus many of the brethren were withdrawn upon very urgent occasions, as their severall letters of excuse did bear, wherfor the former ordinance conveying the privie censure and the advertisement of the absent brethren was renewed; and becaus the ministers present had processes depending, for the furthering of which the referrs were taken in as followes—(Names follow).

At Alfoord Januarie 5, 1676.

The Moderator, in obedience to the former ordinance, had a discourse relative to the ministeriall duties, from 1 Timothy 4. 15.

After the privie censure past on the respective brethren then present, the referrs of the late Synod were publickly read, and seriously recommended, but specially those which requyred present obedience, such as that anent the deficients in payment of their proportion towards the charge of the comissioners sent to His Majestie's Privie Counsell, of whom such as were present promised precisely to pay it at the nixt Synod, except Mr. Patrick Coupland, who pleaded imunitie, in respect he alleadged he was not then entered into the ministrie. As also that anent the charitable contributions for relieving of the prisoners with the Turks, and others recommended by the Lord Bishop and Synod, the respective brethren promised to intimat them from their severall pulpits, and to endeavour, so farre as they could, to procure something for their relief.

As also that, anent the supplie of their owne poor within their owne parochines, some of the brethren had endeavoured, but ineffectually, and others had already accomodat their owne poor.

As also that, anent seducers, under pretence of trances, or converse with familiar spirits, there is none yet knowne to be within the bounds of this Presbytrie, but one Patrick Elles, within the parochine of Auchindore, wherfor the minister of Auchindore is appoynted to cite him befor their Session, and question him therupon, and if he deny it, and be not convict, to warne him to beware of the lyke in all tyme coming, under

the pain of censure, but if he be convict to charge him befor the Presbytrie, that he may receive sentence accordinglie.

It was enquired at the respective brethren whose churches had been visited, what paines they had taken in those things which were recommended to them at their severall visitationes viz: for maintenance of the Schoolmasters, Church utensiles &c., to which they answered that they had, and should continue to doe their outmost for the supplying of all such defects.

The nixt meeting is appoynted to be this day 20 dayes, and in regard the Presbytrie had this day received a letter from the Lord Bishop, desyring that Mr. Robert Farquharson might be admitted to his tryalls, in order to the ministrie at the church of Kinethmont, in whose favors he had received a presentatione to the said Church from my Lord Forbes, patron of the same, in obedience to which, the Presbytrie appoynted the said Mr. Robert to be in readiness at the nixt meeting, to sustaine the questionarie tryall, together with that of the Languages.

At Alfoord Januarie 26, 1676.

Mr. Robert Farquharson sustained the questionarie tryall, and that of the Languages, and was approven. The nixt meeting is appoynted to be this day fyve weeks, and the said Mr. Robert to have ane Exegesis *De satisfactione Christi*.

Elspet Mckallane in Touch had relapsed in the same sinne of cursing her mother. . . . Sentence of lesser excommunication to be pronounced upon her.

Anent charitable contributiones for relieving the prisoners with the Turk, and others recommended by the Lord Bishop and Synod, the respective brethren reported that in regard of the generall penurie and numerousnes of poor, both of their owne, and from other places, they could at present procure nothing that bears any proportion to the necessities of those that were recommended to them, and on this account were necessitat as yet to supersed it.

Anent Patrick Elles in Strathdone, the minister reported that he was a comon beggar, and on this account could not find him to cause sumond him befor their Session. He is appoynted to use his endeavoures therin, which he promised to doe.

The moderator did recomend to the respective brethren the last Wednesday of Februarie nixt ensuing to be observed by them, a day of publick fasting and humiliation for a blessing upon the ensuing seed tyme, according to the Act of the Synod made theranent.

At Alfoord, March 1, 1676.

Mr. Robert Farquharson had ane Exegesis *De satisfactione Christi*, and was approven. The nixt meeting is appoynted to be this day moneth, and the said Mr. Robert to have ane Exercise and Addition upon the ordinarie matter of the Exercise, as also to sustaine the dispute of his thesis *De dicto subjecto*, which he distribute this day to the respective brethren.

Anent Patrick Elles in Auchendore, the minister reported that he, having found him within the parochine, caused sumond him befor the Session, who being called, did compeir, and denyed that he ever studied to seduce any person, under a pretence of his lying in trance, or having converse with familiar spirits, or any otherways. Wherupon he did warne him to bewarre in all tyme comeing of the lyke, under paine of censure.

The moderator did enquire at the respective brethren, if they had observed the last Wednesday of Februarie as a day of publick fast and humiliation. They all answered positive.

The Presbytrie appoynted Mr. William Thomson, and Mr. Patrick Coupland to preach at Strathdone betwixt and the nixt meeting.

Mr. Adam Barclay delated John Merchand contumacious for Sabbath breaking and for slandering his neighbour of theft, and being convict, he is appoynted to be sumoned to the nixt meeting.

At Alfoord March 29, 1676.

Mr. Robert Farquharson had ane Exercise and Addition on 1 Corinthians 1. 7, and was approven; as also he sustained the dispute of his thesis *De satisfactione Christi*, and was approven. The nixt meeting is appoynted to be the morrow eight dayes, and the said Mr. Robert to have ane popular sermon on Isaiah 53. 1.

Apryl 20. Sess : 4°. ante meridiem.

It is appoynted by the Lord Bishop, with consent of the Synod, that the second Tuesday of August nixt, being the nynth of that moneth, be observed as a day of solemne fast and humiliatione, for craveing a blessing from God upon the ensuing harvest, and that when the severall brethren make intimatione therof to their congregationes, they recomend their people to abstaine from their handiwork and ordinarie employments and exercises, which may indispose them to the observatione of their dutie on that day, but especiallie befor the publick service.

The Presbytrie book of Alfoord and severall other books are approven, and the brethren of that Presbytrie removed and approven.

Eodem die Sess : 5°. post meridiem.

The Lord Bishop and brethren on the conference having taken to their consideratione the straites and necessities wherinto the relicts and children of manie ministers are often tymes redacted, and finding how comendable and charitable a work it would be, to contribute for supplie and honest maintenance of such, especiallie seeing (besydes the comon motives of charitie) the credit of ministers is neerlie concerned heirin, did fall upon ane Overture for that effect viz : that everie minister within this Diocie should give in yeirlie, the hundreth pennie of his yeirlie stipend, to be imployed for the end above mentioned, and after the manner that shall be afterwards condescended upon. Which Overture being publickly proposed to the Synod, it was cordiallie approven and entertained by them, and the catalogue of the ministers' names being called the Lord Bishop, and all the brethren present, did particularie, and by name, consent to the same, and ingadge themselves therto, exceptione, Mr. John Irvine, who was *non liquet*.¹

And seeing the particular way and method for collecting and ingathering the said contributione, and imploying the same, could not at present be fullie condescended upon as requyring more mature deliberatione, therfor the Lord Bishop and Synod did recomend to Mr. John Menzies, and Mr. Henrie Scougall, Professors of Divinitie, Mr. George Meldrum, minister at Aberdeen, Mr. George Gordoune at Banchorie, and Mr. Adam Barclay at Keig, with any others whom they shall think fitt to adjoyne to themselves, to think upon such proposals wherby the said

¹ Note 28.

Overture may be rendered more effectually and practicable, and to give in their thoughts thereunto with the first convenience, to be transmitted to the severall Presbyteries, that the respective brethren may be acquainted therewith, and give in their judgement thereunto at the next Synod. It is likewise recommended to the above named brethren at their meeting, to take in consideration that referred in the late Synod, holden October 1675, anent the expedience of publick binding by censure, upon the conviction of scandal.

All recommendations of poor persons for help are continued for one year after the date hereof towards their supplies from all congregations who have not already supplied them, their names are William Gordoune of _____, James Forbes, Patrick Farquhar, Andrew Meldrum, (*blank*) Fraser, and Mr. Alexander Lynn.

(List of fugitives from discipline, 3 from Aberdeen, and 1 from New Machar.)

At Old Aberdeen Aprill 19, 1676.

The brethren of the Presbytery met in the King's Colledge Church, and appointed their next meeting to be at Alford May 17, and in regard Mr. John Barclay, son to Mr. Adam Barclay at Keig, Student of Divinity, within the bounds of the Presbytery, was this day recommended by severall of the brethren, for entering on his tryalls, in order to publick preaching, being clothed with testimonies under the hands of the Professors of Philosophie in King's Colledge, in Old Aberdeen, of his proficiency in the studie of philosophie, and graduation, as also under the hands of the Professors of Divinity, of his proficiency in the studie of Divinity, was appointed to be in readiness to sustaine the tryall of the Languages, Hebrew and Greek, the foresaid day.

At Alford May 17, 1676.

Mr. John Barclay sustained the tryall of the Languages, Hebrew and Greek, and was approved.

The moderator did seriously recommend to the respective brethren the 29 of this current May, for observance, according to the Act of the Synod, as they would be answerable.

The next meeting is appoynted to be this day moneth, and Mr. John Barclay to sustaine his questionarie tryall upon the seventh and eight centuries, the said day.

At Alfoord June 14, 1676.

Mr. John Barclay sustained his questionarie tryall, and was approven.

Anent the referrs of Cabrach, the minister being this day present, reported that he had forgotten to cause sumond those who were under discipline in his parochine. He is appoynted to cause sumond them to the next dyet.

Anent John Merchand in Keig, of his owne accord, appearing and confessing his sinne, was appoynted to satisfie the discipline of Keig three severall Lord's dayes, upon the publick pillar, which sentence he hearing, answered that he should be as soon hanged, as obey that sentence, wherfor processe is appoynted to goe on against him.

The next meeting is appoynted to be this day 20 dayes, and Mr. Adam Barclay to have half ane hour's discourse relative to ministeriall duties, in regard that the privie censure is appoynted to pass on the respective brethren that day, and the said Mr. Adam is to be advertised by his son Mr. John Barclay of this ordinance.

Mr. John Barclay is ordained to have his theses in readines to be distribute to the respective brethren the next day, on that head *De penitentia*.

The moderator having enquiryed the brethren if they had observed the 29 of May, all who were present answered affirmative, but regrated that they could have but very few to hear them.

At Alfoord Julie 5, 1676.

Mr. Adam Barclay, in obedience to the former ordinance of the Presbytrie, had a discourse relative to ministeriall duties, from 1 Corinthians 4. 1. And thereafter privie censure past on the respective brethren present (being removed one by one) after the forme of visitatione of Churches was publickly read, and listned unto by all,

but nothing was found censureable in any, either in their conversation or doctrine, worthie of a public rebuke.

The next meeting is appoynted to be this day 20 dayes, and Mr. John Barclay to have ane Exegesis *De penitentia*, as also to be in readines to sustaine the dispute of his theses (being distribute this day) if tyme could permitt, in regard he had been postponed this day from having any tryall, becaus of the privie censure.

At Alfoord Julie 26, 1676.

Mr. John Barclay had ane Exegesis *De penitentia*, and was approven.

John Merchand in Keig, admonished pro 1^o. Julie 16.
Minister to proceed.

Mr. William Thomson, minister at Auchindore, gave in a Session processe led against Isobel Strachan, wherin she was declaired contumacious to their discipline, for frequent cursing her neighbors, and dishaunting of ordinances. He is appoynted to cause sumond her to next meeting.

The brethren of the Presbytrie finding that they had not sufficient tyme to oppugn Mr. John Barclay his theses *De penitentia*, thought fitt to supersede that tryall to the next meeting, which is appoynted to be this day 20 dayes, and the said Mr. John is also appoynted to have ane Exercise and Addition on the following matter of the Exercise.

Mr. George Watson did delate Robert Mitchell and Margaret Adam his wyfe, Patrick Strachan, Agnes Farquhar, James Reid, Elspet Johnstone, and Robert Walker for ther contemning of the holy sacrament of the Lord's Supper. The Presbytrie, after serious consideration, thought fitt to referr their censure to the Lord Bishop and Synod.

The Presbytrie considering that the Church of Forbes was now vacant, appointed Mr. William Burnett, minister at Kildrumie, to supplie that vacancie one day, betwixt and the next meeting.

The moderator did recomend to the respective brethren, that they would be carefull to observe, within their severall congregations, the 13 day of the ensuing moneth of August, being the Lord's day, as a day of solemne thanksgiving to God, for his wonderfull mercies in the by past season, and withall to creave his blessing on the ensuing harvest, according to the Lord Bishop his letter, directed to the Presbytrie for that effect.

At Alfoord August 16, 1676.

Mr. John Barclay had an Exercise and Addition on 1 Corinthians 1. 9, and was approven, as also sustained the dispute of his theses *De penitentia*, in which tryall he was also approven.

The moderator, having enquired if the brethren had observed the day of thanksgiving, according to the former order, all answered affirmative.

The brethren of the Presbytrie hearing that Mr. John Irvine, minister at Cabrach, was gone to Edinburgh without acquainting them, or desyring any brother to supplie his place, judged themselves concerned to send one of their number to preach at Cabrach ane day betwixt and the nixt meeting. Wherfor they appoynted Mr. William Thomson, minister at Auchindore, to supplie that place on Lord's day come eight dayes; as also ordained Mr. John Walker to supplie the vacancie of Forbes once, betwixt and the nixt dyet of the Presbytrie.

At Alfoord September 13, 1676.

Mr. John Barclay had a popular sermon on 1 Samuel 2. 30, and was approven in this and the rest of his tryalls, and appoynted to have a recomendation from the moderator to the Lord Bishop, in order to the opening of his mouth for publick preaching the gospell.

Anent the referrs of Cabrach, the minister of Auchindore reported that, according to the ordinance of the Presbytrie, he had supplied that place on Lord's day was eight dayes, by preaching to the people, but had not kept Session, in regard that there was no established officer to call the delinquents, neither were they cited to that dyet, nor could he have ane elder to sitt with him.

Anent Isobel Strachan to be cited to the nixt meeting pro 3^o, under paine of contumacie.

Mr. John Walker reported that he had supplied the vacancie at Forbes, on the Lord's day was eight dayes. The Presbytrie appoynted Mr. William Garrioch, Student of Divinitie, and preacher of the gospell, to supplie it one Lord's day betwixt and the nixt meeting.

The Presbytrie finding that the young men, Schoolmasters, within their boundes, had not as yet taken the oath of alledgeance, appoynted

the respective brethren to call them befor the nixt meeting, that they might take the said oath in presence of the Presbytrie, which they promised to doe.

The brethren finding that they had not made a collection for the relief of the prisoners with the Turk, appoynted that the collection might be in readines to be given in to the moderator at the nixt meeting.

The nixt meeting is appoynted to be this day fourthnight, and Mr. Arthur Forbes is appoynted to handle the Prologue of Perseus in a grammaticall and prosodicall way, in order to his admission to be Schoolmaster at Keig.

At Alfoord September 27, (1676)

Mr. Arthur Forbes handled the Prologue of Perseus in a grammaticall, prosodicall, and rhetoricall way, and being approven, was judged qualified to be Schoolmaster at Keig.

John Merchand was prayed for pro 1^o. September 24. Minister to proceed.

Mr. Robert Mackie, Schoolmaster at Kildrumie, Mr. John Robertsons, Schoolmaster at Envernochtie, Mr. Arthur Forbes, Schoolmaster at Keig, did take the oath of Alleadgeance, in presence of the brethren mett for the tyme.

Some of the brethren reported that they had their collection for the relief of the prisoners with the Turk in readines, and others not, wherfor they are all ordained to have them to give in at the ensueing Synod.

Mr. William Garrioch, preacher of the gospell, reported that he had supplied Forbes on Lord's day last eight dayes, and the said Mr. William presenting a letter this day to the Presbytrie, from the Lord Bishop, desyring he might be admitted to his tryalls, in order to the ministrie at the said church of Forbes, in whose favors his Lordship had received a presentation to the said church from my Lord Forbes, patrone of the same, was appoynted at the nixt meeting at this place, to sustaine the tryall of the Languages, as also his questionarie tryall.

The sacrament of the Lord's Supper was celebrat at the churches of Keig, Alfoord, Towie, Clatt, Tillinessel, Kildrumie, Glenbucket, and Auchindore on Easter, at Forbes May 7, at Lochel June 18, at Envernochtie June 25, at Touch Julie 16, at Cushnie May 21.

Mr. Wm. Thomsone, Clerk to the Presbytrie.

At King's Colledge, 11 October 1676.

The said day, the Presbytrie buik of Alfurd is approven by the Lord Bishop and Synod, and the brethren therof removed and approven.

Mr. Al. Forbes, Clerk to the Synod of Aberdeen.

The Referres of the Synod of Aberdeen, holden by the Right Reverend Father in God, Patrick, Bishop of Aberdeen, within the King's Colledge Church, in the moneth of October 1676, and begunne the tenth day therof.

Sess : 1°. post meridiem.

Sermon being had by Mr. Arthur Strachan, minister at Mortlick, in the Kirk of Old Machar, the fornoone, &c.

Sess : 2°. October 11. ante meridiem.

The roll of the ministers names was called, and absents notted to witt Mr. Robert Dumbar at Keirne. The other absents are excused.

It is ordered that dishaunters of ordinances, after privat dealing with them by the minister of the place, be thryse cited befor the Session where they live, and, in caice of contumacie, that they be thryse cited before the Presbytrie, and, if they still remain contumacious, that they be sentenced with the lesser excommunicatione, according to the order formerlie prescrybed.

Sess : 3°. Eodem die post meridiem.

The Presbytrie book of Alfoord is approven, and the brethren removed and approven.

Sess : 4°. October 12 ante meridiem.

It is thought fitt by the Lord Bishop and Synod that if it happen at anie Presbyteriall meeting in this Diocie, both the moderator of the Presbytrie, and he who is appoynted by the Lord Bishop and Synod to moderat in his place be absent, that the rest of the brethren who are mett (if there be a quorum) shall have power to choise one of their number to moderat *pro tempore*.

It is appoynted that, when the brethren of anie Presbytrie shall suspend their judgement of the doctrine delivered at their meeting, they either give a relevant reason therfor at the Presbytrie, or els positivlie approve or disapprove.

Sess : 5°. Eodem die post meridiem.

It is recomended that the Act of the Synod in October 1673, relating to the takeing of two dyets for the questionarie tryalls, be observed.

It is ordered that Mr. William Thomson at Auchindore, Mr. Thomas Gardin at Clatt, Mr. Adam Barclay at Keig, Mr. James Strachan at Oyne, or anie three of them, with the moderator of the Presbytrie of Alford, meet at the Kirk of Cabrach, for accomodating the minister there of a gleeb, either by consent, or by law, at whatsoever day they can condescend upon, and to adjourne their meeting to whatsoever other dyet as they shall think fitt.

The Lord Bishop and Synod, in pursuance of the notione which the brethren had so unanimouslie imbraced the last Synod, anent the hundreth part of their yeirlie Stipend to be sett apart for the supplie of ministers widows and children in their necessitie, to make the said notione more practicable, found it expedient that a bond should be drawn up in parchment, to be subscriybed by the severall ministers of the respective Presbyteries, which was accordinglie done by the ministers then present. Onlie the moderator of the Presbytrie of Deir, in regard the most part of the brethren of that Presbytrie were then absent, desyred that the subscriptiones of those who were there present of that Presbyterie might be forborne, till they had dealt with the brethren then absent to joyne with them in that subscription, which he was verie hopefull they would doe ; as also the first moyetie of the forsaid yeirlie charitable contributione is ordered to be brought in at the nixt Synod, and Mr. George Meldrum, minister at Aberdeen, is appoynted Collector therof, to whom it is recomended to procure the subscriptiones of those who have not as yet subscriybed.

It being found frequentlie in manie congregations that some persones doe withdraw from the sacrament of the Lord's Supper when it is celebrat in the parish, upon the profest account of the variance and discord with their neighbours, which yet they refuse to remove by a friendlie reconciliatione upon reasonable termes, and that such

persons appear to be the more hardned in that unchristian and uncharitable practise, in regard no publick censure has been made use of against themselves, it is therfor ordered by the Bishop and Synod, that upon any, (after pains taken to convince them of the sin and danger of such ane unchristian practise) doe refuse to be reconciled with their neighbour upon reasonable termes, that the Presbytrie be acquainted with it, and they cited befor them, and if they shall refuse to be reconciled as said is, that the Presbytrie give order to the minister of the place to sentence them with the lesser sentence of excommunicatione, according to the forme prescrybed by the Bishop and Synod.

It is ordered that ane solemne fast and humiliatione be kept throught all this Diocie, in each parochine, for ane blessing from God upon the ensuing seed season, upon the last Wednesday of Februarie nixt.

The nixt meeting of the Synod is appoynted to be the third Tuesday of Apryl nixt 1677.

(List of fugitives from Church discipline, 3 from Aberdeen Presbytery, and 4 from Ellon Presbytery.)

At Old Aberdeen October 11, 1676.

The brethren of the Presbytrie mett in the King's Colledge Church, and appoynted their nixt meeting to be at Alfoord November 8, and Mr. William Garrioch to sustaine the tryall of the Languages, according to the former ordinance.

At Alfoord November 8, (1676).

Mr. William Garrioch sustained the tryall of the Languages, and was approven. The nixt meeting is appoynted to be this day moneth, and the said Mr. William to be in readines to sustaine his questionarie tryall.

Anent Agnes Farquhar in Cushnie, scandalous for revyling and cursing the minister, the minister of Cushnie reported that according to the former ordinance of the Presbytrie, he had received her satisfaction, and had absolved her November 5.

John Merchand, prayed for pro 2°. November 5. Minister to close the processe against the nixt meeting.

Isobel Strachan the minister reported that he had given her the first admonition November 5, but she this day appearing of her owne accord, befor the Presbytrie, and confessing her sin of cursing, together with her contumacie to the Presbytrie, and promising to give satisfaction, was appoynted to satisfie the discipline of Auchendore, as she should be enjoyned by the Session, and the minister is ordained to absolve her, upon evidences of her repentance.

At Alfoord December 6 (1676).

Mr. William Garrioch sustained his questionarie tryall, and was approved. The nixt meeting is appoynted to be this day fyve weeks, and the privie censure to passe on the respective brethren the said day, and Mr. George Watson to have half ane hour's discourse, relative to ministeriall duties, according to the Act of the Synod, and the minister of Cushnie is appoynted to advertise him of this ordinance.

Anent John Merchand in Keig, the minister reported that he was prayed for pro 3°. December 3, who this day appearing, and submitting himself to the sentence of the Presbytrie, was appoynted to satisfie the discipline of Keig, as he was formerlie enjoyned by the minister and Session, in all poyntes, with certification if he failed therin, that the processe ledd against him would be extracted, and sent in to the Lord Bishop, that order might be given for the extraction.

Anent Isobel Strachan in Auchindore, the minister reported that she had given satisfaction to their discipline, and was absolved December 3.

At Alfoord Januarie 10, 1677.

Mr. George Watson, in obedience to the former ordinance, had a discourse relative to ministeriall duties on Colossians 4. 17, and thereafter the privie censure past on the respective brethren present.

No referres were taken in, save those which could not admitt of a delay viz. John Mitchell and Isobel Edward being cited to this day were called, and compeiring in sackcloth confessed their sin, and were appoynted to satisfie the discipline of Keig in sackcloth.

The nixt meeting is appoynted to be this day 20 dayes, and Mr. William Garrioch to have ane Exegesis *De veritate religionis Christianae*.

At Alfoord Januarie 31 (1677).

The said day, (by reason of the stormines of the weather) mett onlie Mr. Robert Irvine, Mr. John Mair, Mr. Patrick Coupland, and Mr. William Thomson, and appoynted the nixt meeting to be this day eight dayes.

At Alfoord Februarie 7, (1677).

Mr. William Garrioch had his Exegesis *De veritate religionis Christianae*, and was approven. The nixt meeting is appoynted to be this day moneth, and the said Mr. William to have ane Exercise and Addition, on the following matter of the Exercise, and to sustaine the dispute of his theses *De dicto subjecto* he having distribute theses to the respective brethren this day.

No referres, in regard the most part of the brethren were absent through the stormines of the weather. Onlie conveened this day Mr. Adam Barclay, Mr. John Walker, Mr. Thomas Garden, Mr. William Burnet, Mr. Patrick Coupland, and Mr. William Thomson, who (in the absence of the moderator) did choose Mr. Adam Barclay moderator pro tempore.

The moderator did recomend to the respective brethren present, the last Wednesday of this moneth to be observed by them, a day of publick fast and humiliation, for a blessing upon the ensuing seed tyme.

At Alfoord March 7, (1677).

Mr. William Garrioch had ane Exercise and Addition on 1 Corinthians 1. 10, and also sustained the dispute of his theses, and was approven in both. The nixt meeting is appoynted to be this day 20 dayes, at the Cabrach, in order to the designation of a gleebe, grass, foggage, fewall, faill, and divott, to the present incumbent there, for which the Presbytrie had received ane edict to be served at the said church, with a comission for that effect, at which meeting Mr.

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William Garrioch is appoynted to have a popular sermon on Genesis 3. 15, and Mr. William Thomson is ordained tymeouslie to serve the edict at the said church.

Anent John Merchand in Keig, the minister reported that he had refused to give satisfaction to their discipline, as he was enjoyned, wherfor the processe ledd against him is appoynted to be extracted, that it may be sent to the Lord Bishop with the first conveniencie, to be subscribed.

The respective brethren present declared that they had observed the last Wednesday of Februarie, as a day of publick fast and humiliation, except Mr. George Watson, who asserted that he knew not of that ordinance, and, through ignorance, he had not observed it.

Mr. Adam Barclay, Mr. Robert Irvine, Mr. Robert Farquharson, and Mr. William Christie's privie censure.

The moderator did delate John Reid contumacious for cursing, and Jannet Chalmers for perturbing the publick worship. They are appoynted to be sumoned to the nixt meeting.

At Cabrach March 29, (1677).

Mr. William Garrioch had a popular sermon on Genesis 3. 15, and was approven in this and the rest of his tryalls, wherfor he is appoynted to have a recomendation from the moderator to the Lord Bishop, in order to his ordination and admission to the church of Forbes.

The Presbytrie having mett in order to a designation of gleeb, grasse, and other priviledges deficient to the present incumbent, after incalling of the name of God, did call for the Edict from Mr. William Thomson, who was formerlie appoynted to serve the samen at the Church of Cabrach, and the said Mr. William delivered up the same duellie execut and indorsed. The Presbytrie caused call the heritors, lyferenters, woodsetters, and others having interest in the said parochine. There appeared, in name of the Marques of Huntlie, David Tyrie in Collithie, Alexander Duff of Kethmor, and James Gordoune in Tirrisoull, and earnestlie desyred, in name of the said Marques, that the said matter might be delayed to some day to be appoynted at the ensuing Synod in Apryl nixt to come, and undertook that the said designation should be befor the last day of May nixt, and that, after the designation

made, the incumbent at the Church of Cabrach should have peaceable possession of gleeb, grasse, and other priviledges to be designed, and the validitie of the said gleeb for this cropt to sow should be payed and delivered to the incumbent for the tyme, at farrest at the ingathering of the cropt ; as also they undertook that the present incumbent should have libertie without trouble for feeding and maintaining of ane hors and two kyne in the nearest adjacent grasse to his manse, and that for this Sumer tyme, or at least till such tyme as there were a designation of grass legallie made to him, all which they oblidged themselves to performe in name of the said Marques, by a lyne subscriybt with their hands, of the dait at Cabrach March 29, 1677 yeires, which lyne was consigned in the Clerk of Presbytrie his hands, to be forthcomeing as occasion should serve. The Presbytrie taking this to their serious consideration granted the desyre.

No referrs, in regard the day was farre spent and verie tempestuous.

Mr. Wm. Thomsone, Clerk to the Presbytrie.

At King's Colledge of Aberdeen, 25 Apryl 1677.

The Presbytrie buik of Alford is approven by the Bishop and Synod ; the brethren therof removed and approven.

Mr. Al. Forbes, Clerk to the Synod of Aberdeen.

The Referres of Synod of Aberdeen, holden by the Right Reverend Father in God, Patrick, Lord Bishop of Aberdeen, within the King's Colledge Church, in the moneth of Apryl 1677, and begunne the twentie fourth day therof.

Sess : 1°. post meridiem.

Sermon being had by the Lord Bishop in the Colledge Kirk the fornoone &c.

The Lord Bishop did present, and caused publicklye read befor the brethren of the Synod, the Act of His Majestie's Councell, anent ane contribution for building and repairing the harbour of Eymouth, and caused delyver printed copies of the said Act to the severall moderators of each Presbytrie, to be transmitted by them to evrie respective minister

within their bounds, and did recomend to all the brethren to be carefull and diligent in collecting and gathering their severall contributions (when requyred) to such persones as should be appoynted to receive the same.

The Lord Bishop did also present, and caused read publicklye, another Act of His Majestie's Councell for giving up the names of all Schoolmasters, preachers, or chaplains that doe officiatt in the bounds of anie Diocie, without licence from their Ordinarie, and that against the second Tuesday of June nixt. And the Lord Bishop did recomend to the severall moderators in their respective Presbyteries to use diligence theranent, and to send in the names of such (if anie be within their bounds) tymeoulie against the said day.

Apryll 25. Sess : 2°. ante meridiem.

It is ordained by the Lord Bishop, with consent of the Synod, that if anie person shall report strangers from another parish, they who report them shall give notice of these persons names to the minister of the parish where they are receipt, within fourtein dayes after their coming therin, and if anie shall conceall such persons for the said space, not having acquainted the minister as said is, or the persons concealed by them be found afterwards to be scandallous, the persons receipters of them shall be censured by a publick appearance befor the congregation.

The Presbytrie book of Alford is approven, the brethren therof removed and approven.

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Eodem die Sess : 3°. post meridiem.

George Gordon of Haddo, within the parochine of Cabrach, compeired, and did present to the Bishop and Synod ane lybell, subscrybed with his hand, against Mr. John Irvine, minister at Cabrach, accusing him of severall scandalls, which lybell being read was sustained as relevant, and admitted to probation. And for the better examination and tryall of the said matter, and in respect the said Mr. John Irvine was not present at this Synod, nor witnesses adduced against him, it is appoynted and ordained, that the brethren of the Presbytrie of Alfoord, together with Mr. John Forbes at Coldstane, Mr. John Keythe at Birse, for the Presbytrie of Kincardyne, Mr. James Strachane at Oyne, and Mr. Alexander Mowatt at Leslye for the Presbytrie of Garioch, Mr. George Gardyne at

Forgue for the Presbytrie of Turreff, and Mr. Arthur Strachane at Mortlick for the Presbytrie of Fordyce (or anie fyve of them to be a quorum) to meitt at the kirk of Cabrach upon the sixteinth day of May nixt, being Wednsday, for tryall and examination of the lybell given in against the said Mr. John Irvine, by the said George Gordon, or anie new emergent complaints that shall be given in and offered to be proven against him at the said dyett, and for examining the witnesses to be adduced for that effect. And it is appoynted that the said Mr. James Strachan, minister at Oyne, be moderator at the said meeting, if he be present, and if absent, with power to the remanent brethren above named to choose their moderator, and appoynts Mr. William Thomson, minister at Auchindore, present Clerk to the Presbytrie of Alfoord, to be Clerk to the meeting; and appoynts him to cause his officer lay on the sumondses against the witnesses to be adduced in the said matter; and to deliver tymeouslie to the said Mr. John Irvine ane copie of anie lybells to be given in against him; for which ends ane comission was granted, and subscribed by the Lord Bishop of Aberdeen, to the fornamed persons; and the said comissioners are appoynted to make report of their diligence to the Bishop, and those that were appoynted for the privie conference at this Synod, and of what they shall find therin, at the meeting of ane sub-Synod, to be kepted at Old Aberdeen the second Wednsday of June next to come.

The Lord Bishop and Synod considering how much the sin of whoredome and uncleannes doth abound in the land, and that some persons, after profession of repentance for one fall, doe relapse againe and againe into the same sin, to the great dishonour of God, and reproach of the gospell, therfor have ordained that when anie persons doe fall so frequentlie in whoredome, as that they be appoynted to appear in sack-cloath for removing the scandall, and if thereafter they fall *de novo* in some new scandall of uncleannes, that they be sentenced with the lesser excommunication, according to the manner formerlie prescrybed by the Synod, both for the terror of others, and that they being ashamed for their multiplied sins may be humbled therfor, and supplicatt the Church to be admitted to the profession of their repentance therfor, and for absolution therfrom.

Apryll 26. Sess : 4°. ante meridiem.

It is ordered that the bursers of Divinitie shall not receave their dewes

from the severall ministers untill such tyme as they shew to the respective ministers the Professors dictates, and that the Professors of Divinitie, in all the testimonialls which they give to the Students attending the profession in tyme coming, shall express whether or not they did wryte their dictates.

It is appoynted by the Lord Bishop, with consent of the Synod, that their be no person presented by anie Presbytrie to their burses of Divinitie untill the Lambmass immediatlie befor the Profession shall sit down.

It is appoynted by the Lord Bishop, with consent of the Synod, that the moderators of the respective Presbyteries shall enquire at the severall brethren of their Presbytrie, if they have payed their moyetie of their contribution for the ministers' widows, which is due at this Synod, and delivered it to Mr. George Meldrum, Collector.

(List of fugitives from discipline.)

At Old Aberdeen Apryll 25, 1677.

The brethren of the Presbytrie mett in King's Colledge Church, and did nominatt and present Mr. William Garden, Student of Divinitie, to the Divinitie burse of Alfoord and Turreff Presbyteries, it being their *vice*, and appoynted the said Mr. William to have a specimen of his abilities befor the Presbytrie on that head *De Revelatione immediata contra Enthusiastos*, and to bring with him testimonies from the severall Professors where he had resided, of his conversation and proficiencie; the tyme when he shall handle his subject is referred to himselfe when he shall have conveniencie. The brethren appoynted their next meeting to be this day moneth at Alfoord, and Mr. John Walker to have the exercise on the ordinarie matters; and lykwise Mr. William Jele, chosen Schoolmaster, Alfoord, is appoynted to have a specimen in Grammar, and prosodie.

At Alfoord May 23, 1677.

Mr. William Jele sustained a tryall in Grammar and Prosodie, in order to his admission to be Schoolmaster at Alfoord, and was approven therin, and therfor there was no exercise this day. The

nixt meeting is appoynted to be at Alfoord this day moneth, and Mr. John Walker is ordained to have a discourse *ad clerum* on pastorall duties. [Therafter the privie censure.]

The moderator reported to the brethren that he had received a letter from Mr. Patrick Sibbald, moderator of the Presbytrie of Aberdeen, which he caused the Clerk publickly read, recommending Mr. Alexander Litster, Student in Divinitie, to be tryed by this Presbytrie, in order to be licensed to preach the gospell, and the moderator likewise testified that he and Mr. Adam Barclay had, in private conference, examined his abilities, and found matter and ground to receive him to publick tryall; with all which the Presbytrie was satisfied, and appoynted the said Mr. Alexander to be readie against the nixt dyet to sustaine the tryall of the Languages, and prescrybed the twentie third psalm to be interpreted by him in Hebrew, and that he bring with him testimonies from the Universitie where he commenced Master of Arts, and the Professors of Divinitie where he had resided.

The Presbytrie did elect and nominatt Mr. William Garioch to be Clerk to the Presbytrie, who gave his oath *de fidei administratione*.

It is enacted that all the Schools within the Presbytrie shall be visited once a yeir, or at least two.

The moderator reported that he had given institution to Mr. William Garioch to be minister of Forbes, and that upon the 13 day of May last bypast.

At Alfoord June 20, (1677).

Mr. John Walker, conforme to the ordinance of the Synod, had a discourse concerning pastorall duties, on 2 Timothy 4. 5, and therafter the privie censure upon the brethren passt (being removed one by one), but nothing found censurable, either in their doctrine, discipline, or conversation.

According to the former ordinance, Mr. Alexander Litster sustained the tryall of Languages, Greek and Hebrew, and not bringing testimonies as was enjoyned him, to bring them against the nixt dyet, which is ordained to be this day twentie dayes, and to sustaine his questionarie tryall that day.

In respect of the privie censure, no referrs were taken.

The moderator enquired of the severall brethren present, if they had observed the 29 of May, to which all present answered positive.

At Alfoord July 11, (1677).

Mr. Alexander Litster sustained his questionarie tryall and is to have ane Exegesis *De primatu Petri et Papæ*, and to be readie to distribute his theses thereon.

The moderator produced a letter from the Bishop, which he caused the Clerk publickly read, appoynting the Presbytrie of Alfoord to intimat the vacancie of Cabrach, through the deposition of Mr. John Irvine late minister therat, desyring likewise the Presbytrie to have a care to supplie its vacancie, wherupon the Presbytrie ordained Mr. William Garioch, on the nixt Lord's day to repair thither, and intimat the same, and Mr. Andrew Abercrombie nixt.

At Alfoord July 25, (1677).

Mr. Alexander Litster had ane Exegesis *De primatu Papæ*, &c. theses.

Mr. William Garioch reported that, conforme to the ordinance of the Presbytrie, he had intimat the deposition of Mr. John Irvine, and the vacancie at Cabrach, Mr. Andrew Abercrombie is appoynted to supplie it betwixt and the nixt meeting.

John Merchand satisfied, and was absolved.

[Collections for the harbour of Eymouth.]

At Alfoord August 22, 1677.

Mr. Alexander Litster had ane Exercise and Addition on 1 Corinthians 1. 11, 12, and thereafter sustained the dispute of his theses, and in both was approven, and he earnestly desyring that the Presbytrie would indulge him to have his popular sermon before the Bishop, they consented, provyding his Lordship would accept of the samyn, and assigned him for a text 1 John 2. 15, and ordained him to get a recommendation from the moderator to the Lord Bishop in order to his obtaining a licence to preach the gospell.

[Vacancie of Cabrach supplied].

Mr. Adam Barclay did delatt William Forbes of Tulloch, Jean Ross his spouse, Margaret Smith, their servant, James Davidson in Uppermylne, Alexander Leith in Bridghall, William Kirk in Craigpott, all contumacious to the discipline of Keig, for despising and abandoning the Sacrament of the Lord's Supper at their owne Church, some of them for three yeirs together, and gave in a formall process against them, wherupon the Presbytrie ordained their owne officer to sumond them all *litera scripta* to the nixt day.

Mr. James Irvine, Student of Divinitie presented a letter from the Bishop, ordaining him to be entered upon his tryalls, in order to his admission to the Kirk of Cabrach, My Lord Marr, the patron therof, having presented him therto. Wherupon he is ordained to be in readines against the nixt day to sustaine the tryall of the Languages, and to bring with him testimonies from the Universitie and Professors.

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At Alfoord September 19, (1677).

Mr. William Garden elected burser of Divinitie, conforme to the ordinance of the last Synod hade ane essay and specimen *De immediata Revelatione*, and was approven in it, as lykewise he produced testimonies, one from the Universitie where he commenced, two others from Professors, one from Dr. Keith, another from Mr. Charters, Professor at Edinburgh, wherupon he is appoynted to have a testimonie from the Moderator to the Presbytrie at Turreff.

Mr. James Irvine sustained his tryall of the Languages, Greek and Hebrew, and not giving satisfaction to anie of the brethren, he was ordained against the last of his tryalls to give better satisfaction, else the Presbytrie could not grant him a testimonie upon this poynt of his tryalls. He is appoynted lykewise to be readie against the nixt day at Alfoord to sustaine the questionarie tryall; he is lykwayes appoynted to supplie Cabrach once or twice betwixt and the Synod.

Anent John Fordyce and Isobel Irvine, both compeiring, the said John being interrogatt why he deserted his lawfull married wyfe, he affirmed that he could not live for her, that she had threatned

to take his life on the night, all which the woman denying, the Presbytrie ordains him to return and live with her, and her to carrie herself dutifullie, the minister of Kinethmont to do his endeavour by instructions and exhortations to mitigate and appease their minds, and by prayer with and for them to labour to make them live peaceable, and Christianlie in tyme coming, together.

Anent William Forbes of Tulloch and the rest, sumond to this day pro 1^o, the Presbytrie officer gave in ane formall execution of a sumonds fixt upon them, wherupon being called, and not compeiring, they are all ordered to be sumoned *literatorie* to the nixt meeting at Alfoord pro 2^o.

The moderator recomended to the severall brethren present, that they should be carefull to bring in their moyetie of the Contribution for the ministers' widows to the approaching Synod, which ought to have been payed at the last, which they all promised to do.

[Contribution for Eymouth. The privie censure past upon brethren. The Lord's Supper observed.]

It being reported by the moderator and others, that severall servants did forbear to comunicate, pretending they were not to remaine within the parochine after the nixt terme, or had been partakers of the sacrament in the congregation from which they came, therfor it was thought neidfull by the Presbytrie to referr it to the Bishop and Synod ensueing, whether it was neidfull to expresse in testimonials their not communicating, that they may not frustrate themselves of such a precious benefitt, or give scandall to others by their refusall.

It being also represented by severall brethren that severall persons did consult ane dumb woman (alledged to be within the bounds of the Presbytrie of Kincardine) in relation to stoln goods, and other secret things, wherby was attained great enmitie among neighbours and scandall, that such persons should with impunitie harbour or advise an ill report upon their neighbours, therfor the Presbytrie judged it fitt to be recomended to the Bishop and Synod to obtaine their advice theranent.

It is lykwayes humblie and earnestlie desyred by the brethren of this Presbytrie, that the Bishop and Synod, if they find it consistent with the veneration due to their Acts and Institutions, that such of them as concerne the people, and severall congregations, be appoynted to be publick-lie intimated to them, and notice therof expressed in the severall Session

books, that the people who pretend ignorance therof may be duclie and tymeouslie acquainted therwith.

[Fugitives from discipline in Alford Presbytrie.]

Wil. Garioch, Clerk to the Presbytrie.

At the King's Colledge Kirk October 10, 1677.

This Presbytrie book of Alfoord is approven by the Lord Bishop and Synod, and the brethren of the said Presbytrie being removed were approven.

Mr. Thomas Crevey,

Clerk to the Synod of Aberdeen pro tempore.

Referrs of the Synod of Aberdeen, holden at the King's Colledge of Aberdeen, by ane Right Reverend Father in God, Patrick, Lord Bishop of Aberdeine, and begun the nynth day of October 1677 yeires.

9 October 1677, post meridiem. Sess: 1^o.

Sermon being had in the Kirk of St. Machar, by Mr. George Gordon, minister at Forgue absents noted viz. Mr. George Watson, Mr. John Walker, and Mr. Robert Farquharson, but Mr. William Christie is excused—all these absent out of Alfoord Presbytrie. Ther-after, brethren are appoynted for visiting the severall Presbytrie books as follows:—

For the Presbytrie book of Aberdeine, Mr. James Ross, at Clunie.

For Kincardine, Mr. Alexander Lunan, at Daviott.

For Alfoord, Mr. William Blair, at Fordyce.

For Garioch, Mr. Alexander Barclay, at Auchterless.

For Turreff, Mr. James Whytt, at Strichen.

For Deir, Mr. John Barclay, at Monqhwithier.

For Ellon, Mr. George Strachane, at Old Aberdeen.

For Fordyce, Mr. John Cockburne, at Udnie.

And that such affairs as are to come befor the Synod might be better prepared, and more speedilie dispatched, the Lord Bishop did appoynt the brethren afternamed to meet for privie conference viz.—

All the moderators of the severall Exercises, with those of their brethren added to them out of the respective Presbyteries.

For Aberdeen, Mr. George Meldrum, minister at Aberdeen ; Mr James Gordon at Banchorie ; and Mr. Hendrie Scougall, Professor.

For Kincardine, Mr. Walter Alexander, at Echt.

For Alfoord, Mr. Adam Barclay, at Keig.

For Garioch, Mr. Alexander Ross, at Monimusk.

For Fordyce, Mr. Arthur Strachane, at Mortlich.

For Turreff, Mr. George Garden, at Forgue.

For Deir, Mr. Robert Bruce, at Deir.

For Ellon, Mr. John Cockburne, at Udnie.

10 October Sess : 2°. ante meridiem.

It is appoynted by the Lord Bishop and Synod, that there be a day of solemne thanksgiving observed, throughout all the congregations within this Dyocie, upon the Lord's day come a fourteine dayes, being the 28 of this present, for returning praise to the Lord for his goodnes and mercie towards us, in giving us such a seasonable and plentifull harvest ; as also that the third Wednesday of Februarie nixt be kept throughout all the congregations of this Dyocie, as a day of solemne fasting and humiliation, for begging God's blessing upon the seed tyme and Summer thereafter ensuing.

It is appoynted that when anie persons remove from one parish to another, the minister of the parish from which they do remove insert in the certificat which he giveth to them, if they have neglected participation in the sacrament of the Lord's Supper during their abode in the said parish, when it was in their offer ; and that the severall ministers be carefull to make intimation therof to their respective congregations, as also of all other Acts of the Synod which doe concerne their people, that none of them may, in tyme coming, pretend ignorance.

It is appoynted by the Lord Bishop and Synod, that when anie ministers within this Dyocie who have a liquidat soume condescended upon by decret, for provyding comunion elements yeirlie, shall, for some urgent reasones, be necessitat to forbear the administration of the sacrament to their people for a yeir or more, that the said ministers shall make forthcoming the said soume appoynted for comunion elements, yeirlie, and so long as the sacrament is not administered by them, to be imployed for supplie of the poor, or other pious uses.

The Presbytrie book of Alfoord is approven, the brethren also of the said Presbytrie being removed had a good testimonie, and were approven.

Eodem die post meridiem. Sess : 3°.

It is appoynted that the brethren nominat for privie conference, together with Mr. John Menzeis, Professor, shall be in readines, upon advertisement, to keep meetings with the Lord Bishop, betwixt and the nixt Synod, if it shall be found neidfull to call them, and that Mr. Robert Burnet at Rayne keep the said meetings, in case Mr. Alexander Ross at Monimusk be necessarlie hindred.

[Contributions for the repairing of the harbour of Eymouth.]

11 October Sess : 4°. ante meridiem.

It is ordered by the Lord Bishop and Synod that such ministers as are deficient in paying the bursers of Divinitie shall have no voice in the nomination of their Presbytrie bursar, when the place is vacant, as also that no Students of Divinitie who are chaplaines, or have anie other charge, wherby they may be sufficientlie maintained at the profession, shall be presented to the Presbytrie burses in anie tyme coming, and if it shall happen that anie who shall be presented to Presbytrie burses shall thereafter come to enjoy anie other benefice or charge, wherby they may be maintained at the profession, that in this caice they shall *instante* demitt their Presbytrie burses.

It is recomended to the Parish of Alfoord to call Mr. James Gordon, some tyme minister at Coule befor them, and try whether he doth baptize and marrie, he being deposed, and prohibited so to do, and, if they find evidence therof, to carrie on a process of excommunication against him.

The Lord Bishop and Synod did appoynt two of the brethren of each Presbytrie, to take ane accompt of, and notice the mortifications within their bounds, whether they are secured and improven, and make report viz. The moderators of the severall Presbyteries, and for Aberdeen, Mr. James Gordon at Banchorie, for Deir, Mr. Robert Burnie, for Ellon, Mr. John Ross, for Garioch, Mr. Robert Burnet, for Fordyce, Mr. William Blair, for Turreff, Mr. John Barclay, for Kincardyne, Mr. John Keith, and for Alfoord, Mr. Adam Barclay.

Mr. Alexander Lynd, some tyme Schoolmaster at Meithlick, is recommended to the charitable supplie of the severall congregations within this Dyocie, but especiallie those who have not alreadie supplied him.

As also Alexander Ross ane aged and indigent person, within the Presbytrie of Kincardine, is recommended to the charitable supplie of the severall congregations within this Dyocie.

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At Old Aberdeen October 10, 1677.

The brethren of the Presbytrie mett in King's Colledge Church, and appoynted their next meeting to be at Alfoord October 31, and Mr. James Irvine to be in readines to sustaine the questionarie tryall, according to the former ordinance.

At Alfoord October 31, 1677.

Mr. James Irvine sustained his questionarie tryall, and because manie of the brethren were absent, they thought fitt to delay the passing of censure upon this poynt of tryall, till the most should be present.

And in respect the moderator had received a letter from our Ordinarie, the Bishop of Aberdeen, desyring that Mr. Alexander Forbes, preacher of the gospel, within the bounds of this Presbytrie, might be admitted to his tryalls, in order to his being settled in the ministrie at the Church of Kearne, in whose favors he had received a presentation therto, from my Lord Forbes, patron of the samen, which letter was publickly read by the Clerk, carrying lykewise that the Presbytrie, in respect of the said Mr. Alexander's more than ordinarie abilities, should expedite his tryalls at two dyets sett apart for that effect; therfor the Presbytrie, in obedience herto, appoynted the said Mr. Alexander to have ane popular sermon on 2 Timothy 3. 15, and lykewise to be in readines against the nixt day to sustaine the tryall of the Languages, and the questionarie tryall.

In respect there were two young men passing their tryalls, the Presbytrie thought fitt to delay the passing of the privie censure upon the severall brethren at the nixt meeting, as the custome hertofores was,

till the meeting immediatlie befor the next Synod, at which meeting Mr. John Mair is appoynted to have halfe ane houres discourse, relative to ministeriall duties.

Anent William Forbes of Tulloch, Jean Ross his spouse, James Davidson in Uppermylne, and severall others in Keig, contumacious to the discipline there, for abandoning the sacrament of the Lord's Supper at their owne parish Church, the Presbytrie officer reported that he had not cited them to this day. He is appoynted to summond them to the nixt meeting pro 2°.

[Supplie for the vacancie at Cabrach. Mr. James Gordon in Soccoch to appeir befor the Presbytrie of Alfoord. Brethren observed the thanksgiving.]

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At Alfoord November 21, 1677.

Mr. Alexander Forbes had a popular sermon &c.

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Anent William Forbes of Tulloch, Jean Ross his spouse, and the rest, the officer gave in ane execution of a summons laid upon them, wherfor being called, they compeired, and William Forbes of Tulloch being posed if he was guiltie of the forbearing of the sacrament at his owne church, answered that he desired to have ane extract of his processe, wherupon it was read in his audience, but they denyed to give him ane extract therof, till he should professe guiltie or not guiltie, which he refused to doe unles he got ane extract of his processe, wherupon the moderator summoned him judicallie to appeir at the nixt meeting December 19, pro. 3°.

William Leech and Margaret Smith submitted themselves, wherfor they are appoynted to return back to Keig, and satisfie there as it should be appoynted them. The rest refusing to submitt are summoned judicallie pro. 3°.

Mr. William Thomson delat Janet Petrie in Auchindore, for cursing and imprecating grievouslie in their Church, befor all the people. He is appoynted to cause summond her to the nixt day.

Mr. Robert Farquharson to supply Cabrach, and to

cause the officiar of Cabrach fix a literall summonds upon Mr. James Gordon in Soccoh, to appeir befor the Presbytrie of Alfoord December 19.

The moderator, enquyred if those brethren, who were absent the former day, had observed the publick thanksgiving; all answered positive, except Mr. Robert Farquharson, Mr. John Mair, and Mr. George Watson, who, being absent from the Synod, alledged they knew not of the appoyntment therof, not being acquainted by the moderator, or Clerk.

[Thanksgiving observed].

At Alfoord December 19, (1677).

Mr. Alexander Forbes had ane Exegesis *De Schismate*, &c.

and is to receive a recomendation from the moderator to the Bishop, in order to his ordination and admission to the Church of Kearne.

Mr. John Irvine is appoynted to have a common head *De perfectione Scripturæ*, &c.

Mr. Robert Farquharson reported that he had supplied Cabrach, and had charged Mr. James Gordon in Soccoh verballie, which was not sustained, wherfor Mr. Patrick Copland being ordained to supplie next, his servant is to carrie a literall summonds to the said Mr. James to the next dyet, Januarie 16, 1678 pro 1^o.

Compeired William Forbes in his own name, and in the name of Jean Ross his spouse, and being desired to give his answer, whether he was guiltie or not guiltie of the constant contempt of the sacrament of the Lord's Supper, by withdrawing from the same at his owne church for severall yeirs, he answered that he desired ane extract of his process; it was answered that there was no further process than was alreadie told him, nor is it usuall to give out extracts befor delinquents either doe denie or confess their guilt, wherupon the said William, in his owne name and wife's did appeall to the Bishop and Synod, and promised to give in his appeall to the moderator within terme of law.

Compeired James Davidson, and being charged with the guilt of the contempt of the Sacrament, for three severall yeirs within the parish of Keig, denyed the said fact as it was charged, but he being found guiltie by the sentence of the Session and declared contumacious, the minister of Keig is appoynted to pronounce the sentence of Lesser

Excommunication upon him, if he still continue refractorie. Alexander Leech and the rest did not appeir, but the minister reported he was hopefull they would submitt themselves.

At Alfoord Januarie 16, 1678.

There was no exercise.

Mr. Patrick Copland reported that he had supplied Cabrach, and had caused his officer lay on a summons upon Mr. James Gordon in Soccoh, to appeir befor the Presbytrie of Alfoord upon the 16 of Januarie, who being called, and not compeiring, is ordained to be summoned pro 2°.

Mr. William Burnet is appoynted to go to Cabrach betwixt and the next meeting, and preach to the people, and to take his officiar with him, and lay on a literall summons upon Mr. James Gordon in Soccoh, to appeir befor the Presbytrie of Alfoord, pro 2°.

Mr. Thomas Garden reported that he had given institution to Mr. Alexander Forbes, and that upon the 13 day of Januarie last 1678.

This day being stormie and tempestuous absents are excused.

At Alfoord Februarie 6, 1678.

Mr. James Irvine handled that head *De perfectione Scripturae*, and thereafter sustained the rest of the questionarie tryall. Most of the brethren were not satisfied therewith. Touching the Exegesis, they judged the matter of it tolerable, but were dissatisfied with his imperfect way of delivering it. He is appoynted against the next day to have an exercise upon the ordinarie matter, 1 Corinthians 1. 13.

Mr. William Burnet reported that he had not gone to Cabrach, according to the ordinance of the Presbytrie, by reason of the stormines of the weather. Mr. James Irvine is ordained to supplie it once, betwixt and the next meeting, and to cause the officiar of Cabrach to lay on a literall summons upon Mr. James Gordon in Soccoh, to appeir befor the Presbytrie of Alfoord Februarie 27, pro 2°.

The moderator reported that William Forbes of Tulloch had delivered to him, within terme of law, a formall appeal from the Presbytrie of

Alfoord, to the Bishop and Synod of Aberdeen, which was publickly read, and was delivered to Mr. Adam Barclay to give in a replye to the same, seeing he was best acquaint with the circumstances therof.

Mr. Adam Barclay reported that James Davidson in Uppermylne had refused to submit himself to the Session of Keig, and that therfor he had pronounced the sentence against him.

He reported likewise that Alexander Leith in Bridghall had satisfied their discipline, and that he was hopefull that William Leech and Margaret Smith would be the same.

[Fast and humiliation, for a blessing upon the good tymes.]

The next meeting appoynted to be at Alfoord, Februarie 27.

At Alfoord Februarie 27, (1678).

Mr. James Irvine had an Exercise &c.

The said Mr. James reported that he had, according to the ordinance of the Presbytrie, supplied Cabrach, but that there was not a summons fixt upon Mr. James Gordon in Soccoh, in respect of his absence. He is appoynted yet at once to supplie it, betwixt and the next meeting, and Mr. William Thomson undertook to cause his officiar go to Soccoh, and fix a litterall summons upon Mr. James Gordon there, to appeir befor the Presbytrie of Alfoord pro. 2^o, March 20.

[Fast and publick humiliation.]

At Alfoord March 20, (1678).

Mr. James Irvine had a popular sermon upon Matthew 9. 13, and thereafter sustained the dispute upon his theses, and was approven in both. Thereafter the brethren coming to revise the severall poynts of his tryalls, and finding that he had not given satisfaction in the second point of tryall, the questionarie tryall, as well as in the first that of the Languages, they appoynted him against the next meeting to be in readines to sustaine the questionarie tryall over againe, and the tryall of the

Languages, Greek and Hebrew. The next meeting is appointed to be Apryll 20, at which Mr. John Mair is to have a discourse for half ane houre, relative to ministeriall duties.

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Mr. Adam Barclay presented a paper subscribed by some of the heritors of Keig, desiring it might be insert in the records of the Presbytrie, which was granted, the tenor of it is as follows—

At Keig the 23 day of October 1676 yeirs, George Gordon, younger of Terpersie, William Forbes of Tulloch, and James Farquhar of Little Cattie, having conveyed themselves of their owne free will, for accomodating themselves, or their servants in the roomes allotted to their respective lands, (within the said parish of Keig) have found it convenient, with all their consents, that James Farquhar of Little Cattie shall have, for the accomodation of himself and his familie, or anie others that shall possess or indwell upon Little Cattie, the roome after mentionat, that is to say, the said roome designed to him shall begin at the Westmost cheik of the door of the Kirk of Keig, extending itself to the Southmost corner of the said Church, and from that corner Northward the gavill, till it come within four fingers breadth to the third geist of the common loft, as it is presentlie marked. And the said George Gordon and William Forbes for themselves, their heirs, and successors, do renounce all title, claime, or interest they could have or pretend to the samyn roome, by virtue of anie former division of the said Kirk, or anie other manner of way whatsoever; which roome, designed in the manner above expressed, the said James Farquhar for him, his heirs, and successors, accepts of as his proportion of the said Kirk and both for himselfe and tenants, belonging to the lands of Little Abercattie, without prejudice of anie right he has, or may pretend to the common loft, or anie other common stall of the said Church, in common with the rest of the heritors and parishioners. And since the said James has herby accepted of the place above designed, as his full proportion of anie roomes he can ask or requyre for the lands forsaid, by vertue of anie division made formerlie, and regraitt in the Presbytrie books; therfor the said William Forbes binds him and his forsaid to warrant the roome so designed to the said James and his forsaid forever, at the hands of himselfe and forsaid allanerlie. And for the more securtie all parties are

content and consent that the above written premisses be regratt and insert in the Presbytrie books of the Presbytrie of Alfoord, or anie other books competent within this kingdome, there to remaine *ad futuram rei memoriam*, or to have the strength of anie of their decreits interponit therto, and that these and all other rolls may passe theron in forme as effeirs and constituts (*names not entered*) their lawfull procurators to consent therto.

In witnes wherof ther presents are subscribed by all the above-named persons, day and dait forsaide, befor witnesses Mr. Adam Barclay, Minister at Keig, Mr. Arthur Forbes, Schoolmaster there, and Patrick Farquhar of Minnar.

Written heirop

Subscritur

Mr. Adam Barclay, Witnes.

George Gordon.

Mr. Arthur Forbes, Witnes.

W. Forbes.

Pat. Farquhar, Witnes.

James Farquhar.

Mr. Adam Barclay gave in a replye to the appeall of William Forbes of Tulloch, which was read in audience of the Presbytrie, and, as to the substance of it, was approved, and both the appeall and replye to the same were deposited in the Clerk's hands to be for the command of all who have interest.

Mr. James Irving reported that he had supplied Cabrach since the last meeting, and, seeing Easter was now approaching, at which tyme most of the brethren were to celebrate the sacrament, therfor none would engage to supplye it betwixt and the nixt meeting.

Mr. William Thomson reported that he had caused his officiar repair to Soccoh, and fix a literall summons upon Mr. James Gordon there, to appeir befor the Presbytrie of Alfoord, pro 2°, who being called, and not compeiring, is ordained to be summoned pro 3°, and Mr. William Christie, moderator, to cause his officiar lay it on.

At Alfoord Apryl 10, 1678.

Mr. John Mair according to the former ordinance had half ane houris discourse of pastorall duties, and thereafter privie censure past upon the brethren present (being removed one by one) after that the forme of visitatione of Churches was publicklye read by the moderator,

listened to by all, but nothing found in anie worthie of publick censure, except in Mr. Patrick Copland, who was gravelie admonished by the moderator, for his indiferent behaviour, and unmanerlie expressions, at the tyme of the designation and measuring of his gleibe and grass, which gave no small scandall to the gentlemen and witnesses present, which is aggravated by his present stubbornes in not accepting the present admonition. Therfor the brethren did certifie him that, if he did persevere in that his proud unpersuadable humour, they would report to the Bishop their Ordinarie, for further censure.

Mr. James Gordon in Soccoh being summoned to this meeting pro 3^o., compeired, and being charged with his irregular and unwarrantable baptizing and marrying of persons, and particularlie of one Donald McLachlan and Christian Cruckshank, within our bounds, he did denye the same flatlie, and the said Christian being present did, on the other hand, confidentlie averr that she was married by him, offering to verifie the same on her knees by oath, in presence of the Presbytrie, which the said Donald appearing a little after did confirme, offering the self same evidence; this being done in the presence of the said James Gordon, he persevered in his deniall, and did not decline to give his oath in the verie contrarie, if the Presbytrie would accept it, but because the case was doubtfull, and not ordinaire, it was referred to the Bishop and Synod for advice.

Mr. James Irvine sustained ane second questionarie tryall, and was tryed in the Languages againe, that the brethren might be more clear in determining in reference to their testimonie they were to give to the Bishop theranent. He was as yet found ignorant in the Greek, and although he did not give such abundant satisfaction in his other tryalls, yet the pluralitie of the Presbytrie, from a compassionat consideration of the case of the people of Cabrach, and of the condition of the said Mr. James who promised to improve himselfe more and more by prayer and studie, did recomend him to the Lord Bishop for ordination.

[Supply for Cabrach.]

The brethren of the Presbytrie seriouslie considering the irreverence of people, in the tyme of publick prayer and praising God in their

severall churches, by their sitting and uncomelie gesture in tyme of sermon, covering their heads, and making no more difference in their behaviour in the house of God than in their privat houses, or rather less, seeing that they kneeled in their privat worship, therfor the Presbytrie did referr the regulating of the said indecencies to the Bishop and Synod.

(4 cases of discipline, and names of fugitives from discipline for the half year.)

Wil: Garioch, Clerk to the Presbytrie of Alfoord.

Referrs of the Synod of Aberdeen holden Apryll 1678.

Apryll 16. After sermon had in the Church of Old Machar, by Mr. Robert Reid, minister at Upper Banchorie, &c.

The visiting of the Presbytrie book of Alfoord is for some reasons continued till the nixt Synod.

It is recommended to the severall moderators to be carefull in calling to ane account the brethren within their boundes if they do not celebrat the sacrament of the Lord's Supper in their respective congregations, at least once within each year ; and that, conforme to ane ordinance of the former Synod, they requyre such ministers as have not given the communion as said is, to make furthcoming what is condescended upon by law for provyding communion elements, to be imployed for pious purposes.

It is recommended to the brethren of the Presbytrie of Garioch to correspond with the brethren of the Presbytrie of Alfoord, in examining the matter anent Mr. James Gordon, sometyme minister at Coule, his disorderlie marrying of persons.

It is appoynted that when anie persons under sentence of excommunication do supplicatt a Presbytrie for relaxation, that the Presbytrie referr them to the Lord Bishop, befor they be admitted to the publick profession of their repentance.

It is appoynted that if anie minister within this Diocie, after frequent admonitions given him, for his absence from Presbyteriall meetings, shall, notwithstanding, continue to absent himselfe without a relevant excuse, the moderator of the Presbytrie give notice therof, with the first conveniencie, to the Lord Bishop, from whom the Presbytrie is to receive order for suspending such a brother from the exercise of his ministrie.

The Act of the former Synod, anent taking ane accompt of Mortifications, is againe renewed and recommended.

It is appoynted that the severall brethren have in readines, against their second Presbyteriall meeting after this Synod at farthest, the collections from their respective congregations, for relieving the Monross (Montrose) captives taken by the Turks, and repairing the harbour of Eymouth, conforme to the Acts of his Majesty's Councell theranent, printed copies wherof had been formerlie sent by the Lord Bishop to most of the Presbyteries; and that the said contributions be delivered to the moderators of the severall Presbyteries, who are to deliver the same to the generall collectors appoynted by his Majestie's Secret Councell.

It is appoynted by the Lord Bishop and Synod, that there be a meeting of some brethren out of each Presbytrie, kept at Old Aberdeen upon the 21 day of May nixt ensuing, being Tuesday; and from the Presbytrie of Alfoord, the moderator, Mr. Adam Barclay, Mr. Robert Irvine at Towie, and Mr. Thomas Garden at Clatt.

Robert Farquhar ane aged, blinde, and indigent person, within the Presbytrie of Kincardine, is recommended to the charitable supplie of the severall congregations within this Diocie.

Nixt meeting

[List of fugitives from discipline.]

At Old Aberdeen Apryll 17, 1678.

The brethren of the Presbytrie mett in King's Colledge Church, and appoynted their nixt meeting to be at Alfoord May 8; and in respect Mr. John Robertson, Student of Divinitie, within the bounds of the Presbytrie, was this day recommended by severall of the brethren, for entering upon his tryalls, in order to publick preaching, the moderator, Mr. Adam Barclay, and Mr. Robert Irvine declaring, that after private examination of him in the severall poynts of Literature, they had found ground to recommend him to publick tryall. Wherupon he was appoynted to be in readines to sustaine the tryall of the Languages, Greek and Hebrew, against the next day, and to bring with him testimonies from the Universitie where he commenced Mr. of Arts, and from the respective Professors of Divinitie, of his proficiencie in the studie therof.

At Alfoord May 8, 1678.

Mr. John Robertson sustained his tryall, &c.

At Alfoord June 5, (1678).

Mr. Robert Irvine had a discourse, for halfe an hour, from Titus 1. 7.

[Privy censure. Mortifications and frequent absence of brethren from Presbyteriall meetings.]

In respect there was much discipline pending, the brethren thought fitt to supersede Mr. Robertson's tryalls, and take in the discipline, and the said Mr. John is appoynted to be in readines to sustaine the questionarie tryall at the next dyett.

Mr. Adam Barclay reported that James Davidson had supplicated their Session for absolution. He is appoynted to cause summond him to the Presbytrie to receive his sentence.

Mr. Thomas Garden reported that he had given institution to Mr. James Irvine upon the 12 of May last.

[Anniversarie of the King's nativitie.]

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At Alfoord July 3, 1678.

Mr. John Robertson sustained the questionarie tryall, &c.

Mr. Adam Barclay reported that Mr. James Davidson was summoned to this meeting, and that he intended to have keeped it, but that he was sent to Aberdeen by my Lord Forbes in the beginning of the week. The Presbytrie therfor remitted to the said Mr. Adam to accept of his satisfaction.

It was thought fitt by the Presbytrie that all the mortifications within the samyn should be given up, and recorded in the Presbytrie books. The respective brethren present were therupon desyred to give up a list of their severall mortifications the next day.

At Alfoord July 24, 1678.

Mr. John Robertson had ane Exegesis *De purgatorio*, &c.

Mr. William Thomson reported that Janet Petrie had offered satisfaction, and that, through her infirmitie and weaknes of bodie, she could not travel to the meeting place. Wherupon the Presbytrie remits her to the minister and Session.

According to the appoyntment the last day, touching the mortifications, the respective ministers gave in ane accompt as follows, the moderator of 2500th merks well secured, Mr. Robert Irvine of 300th merks, Mr. George Watson of 200th merks, Mr. John Mair of 200 merks.

At Alfoord August 21, (1678.)

Mr. John Robertson sustained the dispute upon his theses, &c. . . .
James Davidson, in Keig, has satisfied their discipline.

William Garrioch of Archballoch produced a paper, desiring it might be regrat in the records of the Presbytrie, which was granted, the tenor therof is as follows—

At the Kirkton of Alfoord the 20 June 1676 yeirs, I, George Garioch, in Bogincuill, have, by the tenor herof, given and granted, and by ther presents dispones, assignes, and overgives to William Garioch in Broadhaugh, my brother's son, ane dask within the Church of Alford, lying upon the West side of the pulpit, next the Southmost side of the Church, which pew I possesse these fourtie yeirs for my accomodation and familie, and now, for onerouse causes, I have disponded and assigned my right and title to the said William Garioch, his heirs, and assigneys, to be used, brooked, and enjoyed by him, as his owne seat, oblidging me and my heirs that I nor they have not done, or shall doe anie thing to the contrarie herof; that is to say, warranting this present right of alienation from my owne proper fact and deid. And, for the more securtie, I am content that this present right freelie granted by me, be put in the Presbytrie and Session books of Alford, there to remaine *in futuram rei memoriam*—In witnes wherof thir presents are written by Alexander Garioch, son to the said William Garioch, and subscribed with my hand at Bogincuill, the twentie second day of June yeir forsaide, befor witnesses, Mr. George Melvill, minister at Alford, and William Ritchie, son to Mr. Walter Ritchie.

William Ritchie, witnes,
George Melvill, witnes.

George Garioch.

At Alfoord September 11, (1678).

Mr. John Robertson exercised &c.

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At Old Aberdeen October 10, 1678.

This Presbytrie book of Alfoord is approven.

Mr. Th. Crevey, Clerk to the Synod of Aberdeen.

At 'Alfoord, October 2, 1678.

Mr. John Robertson delivered a popular discourse from Psalm 119 9, and was approven in this and the rest of his tryalls; and is appoynted to have a recommendation from the moderator to the Lord Bishop, in order to his being licensed to preach the gospell publickly.

Mr. John Walker produced a paper containing a division of the Kirk of Tillinesell, hoping it might be insert and regratt in the records of the Presbytrie, which was accordinglie granted, the tenor of the paper is as follows—

At Alfuir the 25 of September 1628.

After incalling of God's holie name.

The brethren appoynted by the Presbytrie, for parting the Kirk of Tillinessell, reported their diligence, namelie, that, with consent of the minister and heritors of the parish, they had divyded the Kirk as after follows—To the goodman of Terpersie is allotted, with his owne consent, according to his heritage, four ells from the East side of the pulpit, beginning at the East stanshion of the window next to the pulpit, and leading Eastward to the West side of the fourth couple, from the East gavell. To the goodman of Whythaugh is allotted from the East side of the said fourth couple twelve ells, containing the whole East gavell, and Westward the North side of the Kirk equallie betwixt the thretteinth and fourteinth couples. To the Laird of Echt two ells leading to the West, betwixt the said pulpit and the

Kirk doore. Behind the doore on the South side in the West gavell is allotted to the goodman of Whythaugh six ells. Extracted out of the register of the Presbytrie of Alfoord by me under subscrivand.

Sic subscribitur John Young, Clerk to the Presbytrie.

The sacrament of the Lord's Supper was celebratt, &c.

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Wil: Garioch,
Clerk to the Presbytrie of Alfoord.

Referrs of the Synod of Aberdeen holden in October 1678.

At Old Aberdeen October 8.

After sermon had in the forenoon by Mr. John Barclay, minister at Crouden, &c.

October 9 Sess: 2°. ante meridiem.

There was presented ane Act of His Majestie's Councell, appoynting a voluntarie contribution to be gathered for repairing the harbours of Peterhead and Stonehyve, which Act being read publicklye, and printed copies therof delivered unto the moderators of the severall Presbyteries, to be distributed by them to their respective brethren, it was seriouslie recommended to all the brethren within this Diocie, to be carefull of intimating and reading the said Act unto their respective congregationes, and that they deliver the contributions from their severall parishes to their respective moderators, who are appoynted to bring the same in at the next meeting of the Synod, that the said collections may be delivered to Andrew Watson, Bailie in Peterhead, conforme to the said Act of Secret Councell.

It is ordained that if anie of the ministers within this Diocie shall be found negligent of the observation of the 29 of May, as the same is ordered to be kept by authoritie, that they be publicklye admonished befor the Presbytrie, and if they continue thereafter so to doe, that the matter be represented to the Bishop, who is to give order for the suspending of them; and it is likeways appoynted that no ministers withdraw from home about that time, without first representing their excuse to the Presbytrie, or moderators therof, and being appoven.

It is recommended to the severall brethren within this Diocie, to make search if there be anie within their respective charges, who are about the sending of their children out of the country to Popish Colledges, and to give notice therof tymouslie to the Bishop.

It is appoynted that the bursars of Divinitie, who do presentlie enjoy the Presbytrie burses, or hereafter shall be admitted unto them, be payed out of ilk parish church, conforme to the quota and proportion which hath been at anie tyme formerlie paid out of the said parishes unto others, and no less ; and it is likewise ordained that, in each Presbytrie register where there is ane account given of the congregations in which the communion hath been celebrat, there be likewise in the same place yeirlie ane account given of those ministers who have payed the bursars of Divinitie, and of such as are deficient.

The book of Alfoord, and brethren of the same Presbytrie were approven.

[Thanksgiving for seasonable and plenteous harvest.]

It is appoynted that the brethren of the Synod be in readines, whensoever the Bishop shall find needfull to call them, to meet upon a fourteen dayes advertisement, with certification of censure to the said who shall be found absent.

At Old Aberdeen Oct 9, 1678.

[Next meeting of Alford Presbytery appointed.]

At Alfoord November 6, 1678.

[There was no exercise. Next meeting privy censure.]

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The minister of Kildrummie reported that Helen Archibald was summoned to this dyett pro 2°, to answer for her profanation of the Lord's day, by drinking and selling of drink in tyme of sermon, being called, and not compeiring, it is ordained that she be summoned pro. 3°.

[Thanksgiving for harvest observed.]

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At Alfoord December 4, (1678).

By reason of the stormines of the weather, onlie five of the brethren did meet viz. Mr. Adam Barclay, Mr. John Walker, Mr. Robert Farquharson, Mr. Patrick Copland, together with the Clerk, befor whom a letter being produced from my Lord Bishop, ordaining Mr. Adam Barclay moderator of the Presbytrie, and Mr. Thomas Garden to supplie his place at the dyets of his necessarie absence, and the meeting being constitute, they did appoint their next meeting to be at Alfoord Januarie first, but could not till the winter was over, appoint a dyet for the privie censure, but appoynted Mr. John Walker to have the exercise upon the ordinarie matter.

[Supply for vacancie at Alford.]

It is ordained that a fast should be kept upon the first Wednesday of December, in reference to the further discoverie of the Popish plott against the king, and the Protestant Religion within his dominions.¹

At Alfoord Januarie 1, 1679.

Mr. John Walker exercised &c.

[Vacancie at Alford supplied.]

It is referred to be advised with the Bishop and Synod, what course should be taken with those who had absented themselves from the church upon the day of fast, which was appointed by the Councell. [Fast was observed.]

The moderators enquiryed at the severall brethren present, if they had observed the forsaide fast, who all answered that they had.

At Alfoord Januarie 29, (1679).

Mr. Robert Irvine exercised &c.

The minister of Kildrummie reported that he had given three publick admonitions to Helen Archibald. The processe is ordained to be carried on.

[Vacancy at Alfoord supplied.]

¹ Note 29.

Absence was judged excusable, in regard of the stormines of the weather.

At Alfoord Februarie 26, (1679).

There was no exercise, Mr. Thomas Garden excusing himselfe, in regard it was not his *vice*; Wherupon the scroll of the order of the exercise is ordained to be looked, wherby it is found that there had been a mistake in the former ordinance, and that it falls to Mr. William Garioch, who is ordained to follow upon the ordinarie matter of the exercise.

The minister at Strathdon reported that the stormines of the weather had hindered much the exercise of their discipline, and Elspet Ross was not yet absolved.

The minister of Kildrummie reported that Helen Archibald was prayed for pro 1^o. Februarie 16, but that she had come to him this morning, and promised to give obedience to the discipline of the Church, but could not come this day to the Presbytrie, wherupon no farder ordinance was to pass upon her till the next meeting.

[Supply for vacancy at Alfoord.]

The minister of Strathdone did delait James Smith, as being contumax to their Session, not satisfying the discipline therof, for profanation of the Lord's day, by wronging his neighbour in killing his dogg. He is ordained to be summoned to the next meeting pro 1^o.

Anent the observing of the anniversarie fast for the season.

The Moderator reported that Mr. Thomas Garden had made application to him desiring that his brother, Mr. William Garden might be admitted to his tryalls, in order to his being licensed to preach, but that he declared he could not take it upon him without the advice and consent of the Presbytrie to have him admitted therto, onlie, at the said Mr. Thomas' request, he was content to prescribe him, and did prescribe the twentie fourth psalme in the Hebrew to be part of his tryall of the Languages, if so be the Presbytrie were pleased to admit him therto at this dyett. The matter being put to the voice of the brethren, the said Mr. William having produced a famous testimonie from the Professors is, by unanimous consent, admitted to the said tryall; and having given

proof in reading the Hebrew, expounding the said psalme, and of his skill in Greek, by expounding a portion of the New Testament *ad aperturam libri*, he was approven in the said tryall of the Languages, and is appoynted to have his questionarie tryall at the next meeting.

The moderator did intimat to the brethren that he had received a letter from the Lord Bishop, which he read unto them, appointing the next Synod to be upon the third Tuesday of March, and requyring them to give up the names of the papists within their respective parishes, upon the account, and with the qualifications contained in the said letter.

Wil: Garioch, Clerk to the Presbytrie.

At Old Aberdeen March 20, 1679.

This Presbytrie book of Alfoord, and brethren of the said Presbytrie, are approven by the Lord Bishop and Synod of Aberdeen.

Mr. Th: Crevey, Clerk to the Synod.

Referrs of the Synod of Aberdeen holden in March 1679.

At Old Aberdeen March 18, (1679).

After sermon had in the forenoon by Mr. Alexander Mowat, minister at Lesley, &c.

The Lord Bishop did represent that, upon the Act of Secret Councell ordering a list of papists' names to be given up by the Bishops of each Diocess, the laird of Cults—Gordon,—in the parish of Kennethmont, had come and offered conference. Wherfor it is appointed that Mr. Adam Barclay, moderator of the Presbytrie of Alfoord, and Mr. Robert Farquharson, minister at Kennethmont, call for the said laird of Cults, and confer with him, anent the point of his religion.

March 19 Sess : 2°. Ante meridiem.

[Collections toward the repairing the harbours of Stonehyve and Peterhead.]

It is recommended to the brethren of the Presbytrie of Alfoord to

enquyre at the executor of the late Mr. George Melvill, moderator of the said Presbytrie, aneñt the collections for the reliefe of the Mon-tross captives, or anie other contributions delivered to him when living, by anie of the brethren of the said Presbytrie.

There was presented ane Act of his Majesty's Secret Councill, appointing ane voluntar contribution to be granted unto ane Mercurius Lascaris, a minister of the Greek Church, for ransoming his brother and children, who are captives with the Turks at Algiers.

[Collection recommended.]

It is appointed that, in all tyme coming, the visitors of the Presbytrie books excerpt the names of fugitives, or excommunicat persons, recorded in the Presbytrie registers, and give them in to the Clerk of the Synod.

It is recommended to the moderators of the severall Presbyteries to receive from their respective brethren ane mark Scots money, appointed by the Synod, in October last, to be advanced to Mr. John Cockburne, minister at Udny, for defraying his expenses in going South, commissioner from the Lord Bishop and Synod to the Archbishop of St. Andrews, anent the affair concerning the Kirk of Mary-Culter, and that the Clerk of the Synod send out with the referrs the names of such as have not already payed.

Patrick Watson, indigent person in Bamph, is recommended to the charitable supplie of the severall congregations within this Diocie.

The names of such as have not payed the commissioners' charges, within the Presbytrie of Alfoord—Mr. John Mair, Mr. George Watson, Mr. John Walker, Mr. Andrew Abercrombie, Mr. William Garioch, Mr. Alexander Forbes.

(List of fugitives from church discipline, Ellon Presbytrie 5 ; Deer 1.
 Names of excommunicate persons given.)

At Old Aberdeen Martii 18, 1679.

The brethren of the Presbytrie did meet, and such of them as had anie papists within their parishes, gave in a list of them to the moderator, to be presented to the Bishop.

It is appointed Mr. John Mair supplie the vacancie of Alfoord, betwixt and the next dyet of the Presbytrie.

At Alfoord Aprylis 9, (1679).

Mr. William Garden sustained the questionarie tryall, &c.
and is approuen. It is appointed he handle that head *De invocatione
sanctorum*, at the next dyet, and distribute his theses.

Helen Archibald for profaning the Lord's day by drinking, appearing
of her own accord, and confessing her sin, was ordained to satisfie as the
minister and Session should ordain her.

The minister of Cabrach did delait Mr. James Gordon, for exercising
the ministeriall function within his parish. He is appointed to cause
summoned him *litera scripta*, and witnesses to prove the charge.

[Supply for vacancy at Alford.]

At Alfoord May 7, 1679.

Mr. Andrew Abercrombie had a discourse relating to ministeriall
duties, from Acts 5. 42, and thereafter, the privie censure passed upon
the respective brethren (after that the order for trying of ministers
within their respective Presbyteries was publickly read, and the
brethren removed one by one), but nothing found worthy of a publick
rebuke, save in Mr. Andrew Abercrombie, who was rebuked for his
irregularitie in admitting James Smith to his profession of repentance,
befor he appeared befor the Presbytrie.

[Collections, Peterhead, and Mercurius Lascaris.]

Mr. William Garden handled the head *De invocatione sanctorum*, &c.

[Supply for a vacancy at Alford.]

At Alfoord June 4, (1679).

Mr. William Garden sustained dispute &c.

[Anniversary of king's birth and restoration.]

The minister of Cabrach reported that he had no officer who would
undertake to summond Mr. James Gordon. He is appointed to cite him
from the pulpit.

[Supply for vacancy at Alford.]

At Alfoord Julii 2, 1679.

Mr. William Garden exercised &c.

The moderator presented a letter from the Bishop, recommending Mr. Andrew Jeffray, a preacher of the gospell, to his tryalls, in order to his plantation in the ministrie at the Church of Alfoord, appointing the first point of his tryalls to be a head of Divinitie to be handled the first dyet, and dispute therupon. In obedience to which, he was appointed at the next meeting to handle that head *De binis fideribus* &c.

[Supply for vacancy at Alford].

At Alfoord Julii 30, (1679).

There was no exercise.

The minister of Cabrach reported that Mr. James Gordon was cited to this meeting. Being called, and not compeiring, he is ordained to be summoned pro 2^o.

The minister of Kildrummie reported that Bessie Leith was contumacious to their discipline for cursing her neighbour on her knees, and that she was cited to this dyet. Being called, and not compeiring, it is appointed she be summoned pro 2^o.

[Supply for vacancy at Alford.]

Mr. William Gordon requyring a testimonie from the Presbytrie upon the severall poynts of his tryall as they had heard, and desyring that, in respect of his great distance, his popular sermon might be referred to the audience of the Bishop, the Presbytrie condescended, and reflecting upon the severall points of tryall, approved of the samme, and appoint him to have a recommendation from the moderator to our Ordinarie, in order to his being licensed to preach the gospell publicklye.

At Alfoord Augusti 13, (1679).

Mr. Andrew Jeffray delivered his exegesis &c.

Bessie Leith ordered to be cited pro 3^o.

The minister of Cabrach reported that he had forgot cause summonsd

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Mr. James Gordon to this meeting. It is appoynted he be summoned to the next.

[Supply for vacancy at Alford.]

At Alfoord Septembris 3, (1679).

Mr. Andrew Jeffray delivered a popular sermon &c.

The said Mr. Andrew reporting that he was under the necessity of going South to my Lord Bishop of Dumblane, in order to his settlement at Alfoord, did supplicat the brethren that he might not be put to anie further tryall, and this being considered, together with the long vacancie of the church of Alfoord, it was thought fitt that his desire should be granted, wherupon, after he was removed, and the brethren interrogat concerning their satisfaction in all the points of his tryall, he was unanimously approuen, and to be recommended to the Lord Bishop of Aberdeen that he might have ordination, as he thought fitt.

The minister of Cabrach reported that Mr. James Gordon was cited to this dyet. Called and not compeiring, it is ordained he be summoned pro. 3^o.

[Vacancie of Alfoord supplied.]

Mr. William Garioch was appointed to have a discourse concerning Pelagius and his heresie.

At Alfoord Octobris 1, (1679).

There was no exercise, although the speaker was in readines, in respect the day was farr past befor the brethren met, it being exceeding rainie and tempestuous.

The minister of Cabrach reported that Mr. James Gordon was lawfullie cited to this dyet. Who being called, and compeiring, was accused of intruding himself irregularlie into the ministeriall calling, and particularlie of administrating baptisme to a child begotn betwixt Thomas Gordon and (*blank*) Burges, in the parish of Cabrach, and of celebrating marriage to William Ferror and (*blank*) Melvin, citizens in Aberdeen. But the said James obstinatlie denyed the first, and that he had not baptized anie child of late, and refused to give anie account of the second till probation should be led against him, alledging that he had

been illegalie deposed, adding further, that, if the Lord Bishop would see him payed of the just expence he had been at in repairing the Kirk of Coul, he should find sufficient suretie that he should never presume upon any part of the ministeriall office till he should be lawfullie called therto, but if otherwise he would not spare to provyde for himselfe by that sameter means, with some other wild and unseemlie expressions unworthie to be recorded here; he is cited *apud acta* to compeir at our next meeting here this day six weeks, and it is recommended to the moderator to get ane account of the witnesses at the next Synod, as they were named by William Ferrar to the ministers and Session of Aberdeen.

[Sacrament of the Lord's Supper observed. Collections for Peterhead and Stonhyve harbours, Mercurius Lascaris the Grecian priest, and the prisoners of Pittenwyme.]

At Old Aberdein Octobris 15, (1679).

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At Alfoord November 12, (1679).

There was no exercise, the day being spent, and the speaker being hindered by the baptizing of a child.

[Next day privie censure.]

The moderator presented a letter from the Lord Bishop, signifying that it was his pleasure he should continue to moderate, and Mr. John Walker to moderate in his absence.

The minister of Cabrach presented ane excuse from Mr. James Gordon in Soccoh, for his absence this day, which was that his wife was latelie dead, and his affairs in such disorder that he could not come abroad, but that he promised to keep the next dyet, to which he is appointed to be cited, with a certificat that, if he compeir not, the Presbytrie will proceed to the examination of witnesses.

Likewise the moderator reported that he had sent the names of the witnesses, as they were given in by William Ferrar to the minister and Session of Aberdeen, which were John Stuart, William McWilliam, John Broune in Cabrach, and Michael Dumbar in Glenbucket, to the respective ministers of these parishes, with a precept from the Lord

Bishop and Synod, to cite them to our meeting this day, to depone upon oath in the affair of Mr. James Gordon.

There was also an execution of a summons lawfullie fixed upon the forsaide witnesses, given in by the respective ministers, who being called, and not compeiring, were appointed to be cited to the next meeting pro 2^o.

At Alfoord Decembris 3, (1679).

Mr. William Christie had a discourse relating to ministeriall duties, and thereafter the privie censure passed upon the respective brethren, &c.

[Collections recommended by the Lords of his Majestie's Councill Mr. John Irving's pension.]

In obedience to the Act of the late Synod appointing an election of two out of evrie Presbytrie, to meet with the Lord Bishop the first Tuesday of Februarie, for regulating the mortification for ministers' relicts, and other affairs of great importance, the brethren did nominatt the moderator, and Mr. John Walker, who were appointed to attend the said dyet, and demean themselves conforme to the injunctions that should be given them.

The names of the fugitives, contained in the referres, are appointed to be publickly intimated out of pulpit by evrie minister.

At Alfoord Decembris 31, 1679.

Mr. William Garioch had a discourse concerning Pelagius and his heresie.

The minister of Cabrach sent an execution of a summons fixed upon John Stuart, John Broune, William McWilliam, witnesses against Mr. James Gordon, who being called, and not compeiring, it is ordained that advertisement be sent to the said Mr. James of the next meeting, and the witnesses to be cited pro 3^o.

[The collections enjoined by the Privie Councill, and Mr. John Irvine's pension.]

At Alfoord Januar. 28, 1680.

The moderator exercised &c.

The next meeting is appointed to be this day moneth, and Mr. Arthur Forbes, Schoolmaster at Keig is recommended by the minister of Keig, as a person that had made some proficiencie in the studie of Divinitie, and fit to have a specimen befor us. He is therfor appointed the next day to have a discourse *De communione sub utraque specie*.

The minister of Cabrach gave in ane execution of a summons fixt upon John Stuart, John Broune, William McWilliam in Cabrach, to bear witness in the affair of Mr. James Gordon in Soccoh, who being called, and compeiring, together with the said Mr. James, the said Mr. James being interrogat whether he could object anie thing in law against these witnesses, that would render them incapable of bearing testimonie, did answer that they all did bearr him deadlie malice, and therfor requyred their oathes *de calumnia*, which when the moderator offered to tender to the said persons, they obstinately refused it, and because the brethren were suspicious that the witnesses were suborned by the said Mr. James in the matter, after they were removed it was thought fit they should be further put to it, to declare upon oath whether they were ingenuous in what they had said, or were suborned by the said Mr. James, and being called in so to do, they flatlie refused to obey. Upon this they were convict of disingenuitie, and contempt of the discipline of the Church. Wherfor the minister of Cabrach is ordered to discipline them, and to give them the first admonition betwixt and the next meeting.

The said Mr. James was cited *apud acta* to compeir here this day moneth, and hear and see the same or further probation led against him, with certification that, if he compeired not, the Presbytrie would proceed to the examination of witnesses.

[William Lumsden fishing on the Lord's day.]

At Alfoord Februar: 25, (1680).

Mr. Arthur Forbes handled the head *De communione sub utraque specie*, &c.

Mr. Alexander Forbes is ordained to have a discourse in English concerning Transubstantiation, next day

The minister of Cabrach reported that John Stuart, and William McWilliam were not admonished, in respect they had promised to the

moderator and him to come this day, and declare upon oath what they knew in the matter of Mr. James Gordon. Whereupon the said John Stuart and William M'William, after they had given their oath *de calumnia*, did declare that they saw and heard the said Mr. James celebrat marriage to William Ferrar and (*blank*) Melvin in Aberdeen, and the said John had subscribed witness to a paper, in which Mr. James acknowledged his marrying of the forsaid persons.

[Fast lately appointed observed.]

At Alfoord Martii 17, 1680.

Mr. Alexander Forbes had a discourse concerning Transubstantiation, and was approved.

The minister of Kildrummie reported that Bessie Leith was prayed for pro 3^o. who, of her own accord appearing, was sharplie rebuked for her contumacie, and was returned to give publick satisfaction to the congregation of Kildrummie, and humblie acknowledge her offence against God and her neighbour, and afterward to be absolved.

Compeired Michael Dumbar in Glenbucket, gave his oath *de calumnia*, and deponed that he saw and heard Mr. James Gordon marrie William Ferrar to (*blank*) Melvin in Aberdeen, and that the said Mr. James had lead his hand in subscribing witness to his acknowledgement of the forsaid deid.

And it being now found that the forsaid scandall was sufficientlie proven, by the deposition of three severall witnesses, it is appointed that the said Mr. James be cited *litera scripta* to appear befor the Lord Bishop and Synod, according to the demerit of his offence.

[Collections recommended by the Privie Councill.]

Wil: Garioch, Clerk to the Presbytrie of Alfoord.

At Old Aberdeen, Apryle 1680.

This Presbytrie book of Alfoord is approved by the Bishop and Synod of Aberdeen.

Mr. Th: Crevey, Clerk to the Synod.

Referrs of the Synod of Aberdeen, holden in Apryle 1680.

At Old Aberdeen Apryle 20, 1680.

Sess: 1^o. post meridiem.

[Contributiones for the harbours of Peterhead and Stonehyve.] . . .

Contributiones for reliefe of the Pittenweem captives.

Anent the supplie of Mr. John Irvine, sometyne minister at Cabrach, the Bishop and brethren of the Synod thought fitte, out of comiseration unto his mean and distracted condition, to add a shilling sterling more at each Synod, by and attour what was granted unto him formerlie, and that this additionall supplie, where it can be convenientlie had, be taken out of the kirk boxes of the severall parioches within this diocie, and brought in to him at each Synod.

Apryle 21. Sess: 2. ante meridiem.

It is appointed that intimation be made unto the severall congregations within this diocese, that whereas Mr. James Gordon, sometyne minister at Coule, having been for severall scandalls deposed from the office of the ministrie, doth notwithstanding intrude himselfe upon the said holy function, by baptising and marrying of severall persons, for which he is under church process and censure, that therfor no persons doe resort unto him, either for the benefit of baptisme or marriage, with certification of severe censure to be inflicted upon those who shall be found to counterveen.

It is appointed that no excuse be taken of the hands of such brethren as shall be absent from the Presbyteries, although their excuse be otherwayes relevant, if they neglect send ane account of their referrs which are depending befor the Presbytrie, and the Presbytrie appoint their next meeting to be at the kirk of such a brother as is ordinarie absent, and who sends no account of his severall referrs.

The Presbytrie book of Alfoord, and brethren of the said Presbytrie are approven. It being represented unto them, that there is one Janet Menzies, who hath come from the parioch of Glenbucket, being under scandall there, and hath brought along with her to the minister of Tarves, in whose parioch she now resides, a testimoniall, as from the minister of Glenbucht, which is found to be feigned and forged, the

Bishop and Synod doe appoint that the said Janet be processed, untill she reports a sufficient testificat, and seeing it is reported that the person who hath been the forger of the said testimoniall doeth reside within the boundes of the Presbytrie of Alfoord, it is therfor recommended to the brethren of that Presbytrie to enquire for him, and censure him for so doeing.

This day, was presented, and read publicklie, ane Act of His Majestie's Secret Counsell, appointing a voluntarie contribution to be gathered throughout all this Kingdom, towards the building of ane harbour at Portsoy in the Parioch of Fordyce, this recommended to the severall brethren within this Diocese.

Likwayes was presented and read publicklie ane Act of His Majestie's Secret Counsell, appointing a voluntarie contribution to be gathered throughout all the Kingdom, for building a stone bridge over the famous river of Ness ; this recommended

Anent Mr. James Gordon, formerlie minister at Coule, it being found, by reviseing the Presbytrie register of Alfoord, that the said Mr. James is, by the depositiones of severall witnesses, convict of intruding upon the ministeriall function by marrying persones disorderly, and as did appeare by the production of ane summondes given in against him, that he is cited lawfullie to appeare befor this meeting of the Synod, to answer and undergoe censure for his said disorderly carriage, and being called, but not appeareing, the Bishop and brethren considering that great scandall he has given, and does still continue to give by his disorderly meddling as said is, did therfor think fite that the said Mr. James be forthwith sentenced with the lesser excommunication, with certification that, if against such a time as be prefixed by the Presbytrie of Alfoord, he doe not submit himselfe to the discipline of the Church, and remove the scandall he has given, that thereafter the greater sentence of excommunication be pronounced against him, and that he be cited *litera scripta* to appeare befor the Presbytrie of Alfoord to hear and see himselfe decerned to be forthwith sentenced as said is ; and if he compeare that the certification above expressed be intimat unto him ; and in like manner that he be assured that, if he doe not give sufficient surtie for his carriage in time coming, and that he shall no wayes intrude upon anie pairte of the ministeriall function, his carriage will be represented to the civil magistrat for

restraining of him. And it is recommended to Mr. Thomas Garden, moderator of the Presbytrie of Alfoord, with the very first convenience after that the said Mr. James is cited to compeir befor the Presbytrie as said is, that he repaire to the Kirk of Cabrach upon a Lord's day, and pronounce said sentence of the lesser excommunication against the said Mr. James, and intimat to the congregation the certification above expressed.

Sess : 3°. post meridiem.

It is appointed that when any Presbyteries doe call in for the Session bookes within their boundes, that some particular dyetes of the Presbytrie be held apaite, for revising of them in presence of the whole Presbytrie.

Brethren appointed by the Presbytrie of Alfoord to meet, upon advertisement from the Bishop, for revising and subscribeing the Collector of the *Centesima* his accounts.

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Apryle 22. Sess : 4°. ante meridiem.

It is recommended to Mr. Andrew Jeffray, present minister at Alfoord, to defend by leave his right to the stipend of the said Church, conforme to his presentation and collation unto the said benefice (if the same shall happen to be questioned), as he will be answerable to the Bishop and Synod.

It is appointed that such of the brethren as are clear to advance seven yeares annuitie of their stipends together for supplie of ministers' widows and orphans, conforme to former Acts of the Synod, to give in the same to the Collector, either at this Synod, or at farthest at Whitsunday next, and that the rest continue to pay termly conforme to the bond.

[Indigent persones recommended to the charitable supplie.]

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(List of fugitives from Church discipline).

At Old Aberdeen, April 22, 1680.

Mr. Adam Barclay reported that Mr. Arthur Forbes Schoolmaster in Keig, who had been a Student of Divinity four yeirs past, sustained a tryall befor the Professor at Aberdeen, and being examined by himselfe

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and Mr. Robert Irvine, was by them thought fit to be admitted to the ordinarie tryalls, in order to the preaching of the gospell, wherupon the brethren present appointed the said Mr. Arthur to be in readines to sustaine the tryall of the Languages, at the next dyet according to the Acts of the Synod.

At Alfoord May 12, (1680).

The brethren did examine Mr. Arthur Forbes &c.

[The next meeting privy censure. Bessie Leith satisfied discipline and was absolved, also William Lumsden.]

The minister of Cabrach is appoynted, according to the order of the Synod, to cause cite Mr. James Gordon in Soccoh, guiltie of celebrating irregular marriage to William Ferrar, and Elizabeth Melvin, in Aberdeen, to the next meeting to hear and see himselfe decerned to be sentenced in the lesser sentence, according to the order of the Synod anent him.

The moderator distribut Acts of His Majestie's Privie Councill, for a voluntarie contribution for building a stone bridge upon the water of Inverness, and recomended to the severall brethren, that they would tymouslie and carefullie remember the same.

At Alfoord June 9, (1680).

The moderator had a discourse concerning ministeriall duties, &c.

[Privie censure passed upon the brethren. Anniversaries of our sovereign's nativity and Restoration observed.]

Mr. James Irvine reported that no man would undertake to cite Mr. James Gordon in Soccoh, for that he threatened violence to any who should presume to be officer in his affair. It is appointed the minister give him a publick citation from pulpit, betwixt and the next meeting.

The brethren of the Presbytrie intending to begin their course of visitation of Churches for this yeir, have appointed to meet at Kil-drummie upon June 23, where Mr. John Mair is appointed to preach.

At Kildrummie June 23, (1680).

Mr. John Mair preached, text Hebrews 13. 17., &c.

The names of the elders of Kildrummie are as follows, Alexander Ker, Robert Durret, John Cunнан, John Bunson, Peter Watt, who being called did compeir, with such of the heritors and heads of families as were present.

(The usual course taken as to minister and elders, and the usual exhortations given to minister, heritors, elders, and masters of families—see Cushnie p. 228.)

The minister was further interrogat whether there were anie mortifications in the place. Unto which he answered that there were none, but what was so inconsiderable that it did not deserve to be recorded.

The minister did further declare, upon enquiry, that there was a schoolmaster in the parish, who had for maintenance seven bolls victuall of the parish, with eighteen pounds out of the poors money, for teaching poor schollars.

He further reported that the fabrick of the kirk was in sufficient repair, save what was wanting in the loss of some heather, which was to be helped with the first conveniencie.

He further declared that he had a sufficient manse and gleib, competencie of grass, foggage, feall, and divott.

Concerning church utensils, he declared that they had none save a basin for baptisme, and two tables for the holy communion.

[The Privie Censure passed.]

The brethren appointed the next visitation to be at Clat July 21, when Mr. Andrew Jaffray is appointed to preach. There is also another visitation to be at Tullinessell July 22, and Mr. Andrew Abercrombie is appointed to preach there.

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At Alfoord Julii 7 (1680).

Mr. Arthur Forbes sustained his questionarie tryalls, &c.

[Contributions for the bridge of Inverness, and harbour of Portsoy.]

At Clatt Julii 21, (1680).

Mr. Andrew Jaffray preached, text John 21. 17.

The names of the elders of Clat are as followes, John Gordon of Knoespoke, Arthur Dalgarno in Blairdinny, Thomas Paterson, Andrew Couper, John Shirreff, who being called did compeir with such of the heritors, and masters of families as were present.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.)

It is found there were no mortifications in the place, that there was no schoole nor schoolmaster for the tyme. The minister is exhorted to deal with the heritors to setle a provision for a schoolmaster, and to use legall diligence for that effect, if neid be.

The fabrick of the Church is found to be entire.

As for Church utensils, there were two tables and a linnen cloath for covering for the samyn, two silver cups for the use of the holy Communion. Such as are wanting are to be provided very shortlie.

The minister of Cabrach reported that Mr. James Gordon was cited to this meeting *litera scripta*, who being called, and not compeiring, the Moderator is to go to the Cabrach, according to the sentence of the Synod, to excommunicat him with the lesser sentence.

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At Tullinessell Julii 22, (1680).

Mr. Andrew Abercrombie preached. After sermon &c.

The names of the elders are as followes, Alexander Chalmer in Mongerrie, William Stewart, in Firrmilne, Arthur Donaldson, James Smith, Patrick Clerihew, William Green.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, elders, and heads of families—see Cushnie p. 228.)

It is found that there is of money mortified for the use of the poor, four hundred and fiftie merks, which the Session thinks to be sufficientlie secured.

That there was no Schoole nor Schoolmaster for the tyme. The

minister is appointed to deal with the heritors to settle a provision for a Schoolmaster, and to use legall diligence for that effect, if neid be.

The fabrick of the church is found to be entire.

As for church utensils, there are found a basin for baptisme, two tables, a linnen cloath for covering the same, and two cups of tiun for the use of the holy communion.

The minister desired to be excused for that the Session book was not filled up, and presented to the ministers at the visitation. He is appointed to make it ready betwixt and the next Synod.

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At Alfoord Julii 28, (1680).

Mr. Arthur Forbes handled the head *De perseverantia sanctorum*, &c.

[Session book of Kildrummie approven.]

At Alfoord Augusti 18, (1680).

Mr. Arthur Forbes sustained dispute upon his theses, &c.

Anent James Gordon in Soccoh, the moderator reported that he had come to Clat, and offered sufficient suretie, that he should both satisfie for whatsoever scandall he had already given by intruding himselfe upon the ministeriall calling, and for his good deportment for the future, and that in order to this he had appointed to meet at Whytlumbs to the said Mr. James, who was to bring his sureties to the forsaid place, for the effect above mentioned. The moderator desiring the concurrence of some of the brethren in this affair, it is appointed that he have the assistance of Mr. William Thomson, minister, at Auchendore, in the expeding heirop.

The referres of the Synod were publickly read and recommended, particularlie the referr concerning the prohibiting of all persons from having recourse to Mr. James Gordon, for baptisme, or marriage, or anie other part of the ministeriall calling.

[Collections for the bridge of Inverness, and the harbour of Portsoy.]

It is likewise recommended that the names of the fugitives contained

in the referres be intimat from all the pulpits of the Presbytrie, and that all the brethren be carefull heirof.

At Alfoord September 15, (1680).

Mr. Arthur Forbes exercised &c.

Concerning Mr. James Gordon in Soccoh, the moderator reported that the former appointment was frustrate, through the neglect of the said Mr. James and his sureties, who had not come to the place appointed till three o'clock in the afternoon, and that he had appointed with him againe, at the same place, and should give account of the issue therof at the Synod.

[Sacrament observed.]

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It is likewayes found, upon enquiry, that the brethren had prohibited all persons within their respective parishes to have recourse to Mr. James Gordon in Soccoh, for baptisme, or marriage &c., according to the ordinance of the last Synod.

[Most of the brethren present had paid the bursar. Session book of Clatt approven. Mr. John Irvine's ordinary pension. List of fugitives from discipline.]

Wil: Garioch, Clerk to the Presbytrie of Alfoord.

Referres of the Synod of Aberdein holden in October 1680.

At Old Aberdeen October 12.

It is appointed that the moderator of each Presbytrie doe call to ane account such of their brethren as are absent from the Synod, and enquire whether they have payed their dues to the clerk and janitor, and the contribution appointed for Mr. John Irvine, and that report be made theranent in their Presbytrie register, and for that effect, that the Clerk of the Synod send out the names of the deficientz, with the referres of the Synod, that the moderator may cause them send in these dues, with the first conveniencie thereafter.

October 13.

Mr. George Meldrum, Collector of the Annuities of ministers' stipends, did represent that there were some of the brethren within this Diocese, who, although they have subscribed the bond for the said annuities, yet have not paid in any moiety thereof, and therefore it is hereby ordained that, if they do not give satisfaction thereunto, once before the next Synod, that the collector do use legal diligence against them; as also it is appointed that such as shall chuse to advance seven years annuities together shall pay in the *current* thereof from Whitsunday last.

[Collections for the bridge of Inverness, and for relief of the Pittenweyne captives.]

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October 14.

The Presbytery book of Alford, and brethren of the said Presbytery are approved. It is recommended to the brethren of the said Presbytery to call in for the Session books within their bounds, and to visit the same.

It being found that the sentence of the lesser excommunication hath not as yet been pronounced against Mr. James Gordon in Soccoch, as was appointed at the former Synod, therefore the former order is renewed. And seeing it is reported that the said Mr. James doth as yet continue to marry persons disorderly, therefore it is appointed that the matter be examined, and that the said Mr. James be required to remove the frequent scandals he hath given by his intrusion on the holy ministry, and in case of his refusal, that a process be carried on against him, in order to the greater excommunication. As also it is appointed that all such persons as pretend to have been married by the said Mr. James be processed in the several congregations where they live, as cohabiting together in uncleanness, except they instruct their marriage by witnesses.

It is appointed that the several moderators of Presbyteries, together with any other whom the Presbytery shall name, be in readiness, upon advertisement, to come into Aberdeen, in order to the trials and admission of Mr. James Gordon, minister at Cairnby, to be Professor of Divinity in Old Aberdeen.

At Old Aberdeen October 13, 1680.

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At Alfoord November 3, 1680.

Mr. Arthur Forbes delivered a popular sermon from Ecclesiastes 12. 1, and the brethren upon a serious reflection upon this, and all his other tryals, thought that he should have a recommendation to our Ordinarie from the moderator, that, if he think fit, he may have a license to preach the gospell publickly, where Providence shall allow him a lawfull call.

[At next meeting privie censure.]

At Alfoord December 1, (1680).

The minister of Kildrummie had a discourse concerning ministeriall duties from 1 Timothy 4. 1, and thereafter

[Privie censure passed upon all the brethren present.]

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At Alfoord Januarii 5, 1681.

The exercise was superseded, in respect the day was short, and very far spent befor the brethren conveyned.

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[Collections for prisoners to the Turks, bridge of Inverness.]

In obedience to the ordinance of the late Synod, and a letter from our Ordinarie, the brethren did nominat the moderator and the minister of Kennethmont to attend the publick Act and tryals of Mr. James Gordon, minister at Cairnbie, his admission to the profession of Divinitie at Old Aberdeine, upon the first Wednesday of Februar next.

Concerning Mr. James Gordon in Soccoh, the moderator reported that he had pronounced the sentence of lesser excommunication against him.

The minister of Cabrach reported that Mr. James Gordon had joyned in ane irregular marriage William Milne in Cabrach, and (*blank*) Gordon in Gartlie, moreover that he had privately confessed to him fornication with (*blank*) Sivewright, his domestic servant. It is therfor appointed that the minister prohibit her to remaine any longer in his house or service, and that he cause cite the said Mr. James to the next meeting pro 1^o.

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At Alfoord Januar 26, (1681).

The minister of Kennethmont exercised &c.

The minister of Cabrach reported that Mr. James Gordon was cited to this meeting, who being called, and not compeiring, it is appointed he be cited pro 2°.

At Alfoord Februar 23rd, (1681).

There was no exercise in respect the minister of Cabrach was not able to travell for the storme.

Mr. John Robertson, Student of Divinitie, presented a letter from our Ordinarie, recommending the said Mr. John to tryals, in order to his admission to the kirk of Strathdone. In obedience to the letter, they prescribed to him the tryall of the Languages, according to the regulation.

Concerning Mr. James Gordon, he (the minister of Cabrach) reported, that upon the foresaid account, (the storminess of the weather) a citation could not be fixed upon him. The former ordinance is renewed.

The brethren of the Presbytrie taking to consideration the desolation of Strathdone, and that Mr. John Robertson, who was presented to that place, had his residence in that place, they ordained him to supplie the vacancie of the said church.

The manse of Auchendore being legallie appretiat, the minister desired that the appretiation might be insert in this register. The desire was granted, and the tennor of the said appretiation is as followes :—

At Auchendore the fourth day of March 1680.

The said day, by vertue of a commission given by the Right Reverend Father in God, Patrick, Bishop of Aberdein, of the date at Aberdein, the fourth day of Februar 1680 yeirs, for the apprysing of the manse and bigging belonging to Mr. William Thomson, present minister at Auchendore; conveyed Mr. Thomas Garden, minister at Clat, Mr. William Burnet, minister at Kildrummie, Mr. Alexander Mowat, minister at Lesley, and Mr. James Irvine, minister at Cabrach, with William Gordon and Alexander Ross, masons, James Smith and James Thomson,

wrights, James Smith and George Duncan, smithes, Arthur Lumsden and John Yqung, skilled in building of earthen houses, and all these men of approven skill and honesty, and finding ane edict lawfullie execut and indorsed, did pass to the gate of the foresaid manse, and caused James Morgan, their officer for the tyme, call all heritors, liferenters, wodsetters, and others, having or pretending interest within the parish of Auchendore, to compeir, and hear, and see the said manse and bigging legallie apprysed, that the said Mr. William Thomson might receive satisfaction for the same according to law. Wherupon, compeired William Lord Forbes, Francis Gordon, younger of Craig of Auchendore, Robert Reid of Newmilne, and consented to the apprysing of the foresaid manse and bigging. And thereafter, the foresaid commissioners having taken a judiciaill declaration of the above writn workmen, concerning their diligence and fidelity, did admit them to the apprysing of the foresaid manse, houses, bigging, yeard dykes, and others belonging therto, who, after mature deliberation, and due and valuable consideration of all the houses and bigging, stone, and earthen wals, with door and windows conforme, couples, and roofe, agreeable to the said wals, timber, lofts, cellars, stairs, and others belonging therto, did find that the whole work and value of the said houses and bigging above named, did amount to the soume of seven hundreth and fourteine marks, six shillings, and eight pennies; the number and species of the houses and bigging of the said manse being as followes: ane half of stane wals the height of the door and window, to ane hewen door, and windows, glassed, cased, and steinchoned conforme, with a timber cellar, and a loft above it; ane inner chamber with a back and bosome chimney; ane hewen window, glassed, cased, and steinchoned, door and door cheeks of timber, with lock and bands, divyded from the hall with a stone wall from the floor to the roofe, a kitchin in the other end; to two hewen windowes cased and steinchoned, with door and door cheeks of timber, divyded likewise from the hall by a partition half of stone, half of earth; ane utter chamber with hewen door and windowes, glassed and cased, with timber portall; to a studye in the end of it, having two windowes hewen, glassed and cased, with a loft above the said studye, both divyded from the chamber by a partition of timber; to a timber stair and two fixed beds joyned to the said wall; a stable of two couples, with locks and bands, and come banne of two couples to fore and back doors, with lock and bands; ane

kilnbarne on the end therof, of one timber couple and a stone couple, with a kiln, two doors, lock, and bands conforme; ane brewing house, with a timber door, lock, and bands; to a forgate, hewen cheeks; to a timber wicket, iron bands, bolts, and knock with ane back gate, and yeard gate, door, and door cheeks of timber; ane byre and pete-house, all the foresaid with timbere, divveted and thatched, as is usuall and neidfull, together with the keil and corne yeard, dikes, calsie within and without the close; all which *in cumulo* (the growing timber of the yeard being excepted out of the said apprysing, and so of right being proprietie to the present minister of Auchendore) extend in worth and value to the foresaid soume of seven hundreth and fourtein merks, six shillings, and eight pennies Scots money. In testification wherof the premisses, writn by Mr. William Garioch, minister at Forbes, are subscribed with the hands of the foresaid commissioners at Auchendore, the fifth day of March 1680 yeirs.

Sic subscribitur

Thomas Garden

Ja: Irvine

Mr. Wm. Burnet

Mr. Al: Mowatt.

Wee, Patrick, by the mercie of God, Bishop of Aberdein, having seen and considered the above writn account of the diligence of the brethren commissionat by us, for visiting the manse of the parish Kirk of Auchendore, and whole buildings therto belonging, do find the brethren foresaid have proceeded orderly, according to our commission, wherfor wee doe ratifie and approve the samyn. Given under our hand at Old Aberdeen, the fiftenth day of October 1680 yeirs.

Sic subscribitur

Pat: Bp: of Aberdein.

At Alford March 23, 1681.

The minister of Cabrach had a discourse *De primatu Petri*.

Margarat Thomson appeared in sackcloth, and humbly craved pardon for her insolent deportment befor the brethren, and upon her confession was appointed to satisfie the discipline, &c.

(She had "compeired befor the Presbytrie, and behaved herselfe insolently to the minister of Towie.")

Mr. James Gordon in Soccoh, he (the minister of Cabrach) reported that he was removed out of the parish toward the South. It is appointed that he make enquiry for him against the next meeting.

The minister of Kildrummie presented a Session process, by which it was found that Margarat Dason was convict of the profanation of the Lord's day by dancing, and contumacious to the discipline thereupon. The brethren thought fitt that a process should be commenced against her, and that she should be cited to the next meeting pro 1^o.

Mr. John Robertson sustained the tryall of the Languages, according to the regulation, and was approven therein.

The bretheren considered that Mr. William Gordon, late bursar of Divinitie, had demitted his title to the foresaid burse, and no person to their knowledge nominated by the Presbytrie of Turreffe, to whom the right of presentation belongs for this *vice*, they desired it to be determined by the Lord Bishop and Synod how to dispose of the burse money for this yeir.

Concerning the *Centesima*, the most of the bretheren declared they had payed it in the slump, and that such as had not were resolved to continue to pay it by moyeties.

Concerning the collections recommended by the Privie Councill.

In obedience to ane ordinance of the last Synod, it was recommended to the brethren who were first visited, to have their Session books in readines to present them to their bretheren to be visited by them.

Wil. Garioch, Clerk to the Presbytrie of Alfoord.

At Old Aberdeen Apryle 20, 1681.

This Presbytrie book of Alfoord, and bretheren of the said Presbytrie were approven by the Bishop and Synod of Abdn.:

Mr. Th: Crevey, Clk to the Synod.

At Alfoord Aprilis 13, 1681.

The minister of Cabrach reported that William Milne there was, contrarie to the laws of the Church, married by Mr. James Gordon to a

woman in the parish of Gartlie. It is appointed the foresaid persons be cited to the next meeting pro 1°. He reported likewise that the said Mr. James Gordon had celebrat the disorderlie marriage aforesaid in his journey towards Ireland, and that there was little hopes of his return to this countrey.

Referres of the Synod of Abd: holden in Apryle 1681.

At Old Aberdein Aprilis 20.

The Presbytrie book of Alfoord, and bretheren of the Presbytrie are approven.

Anent James Coulie, in the parish of Keig, under sentence of the lesser excommunication, and contumacious to the discipline, it is appointed that he get one publick admonition and three publick prayers, in order to the pronouncing the greater sentence against him, and the process being thus closed, it is to be sent in to the Bishop, for receiving order to pronounce the said sentence, and that the same method be followed to Janet Anton in Clat, providing always that there be some new evidence of scandall made out against her, and that this be intimat unto her.

The Bishop and Synod taking to their consideration, the matter anent the scandalous report which hath been spread through the countrey, of prophane carriage in the laird of Glenbucket's house at Christmass, did appoint, for clearing that affaire, that there be a visitation kept at the Kirk of Glenbucket upon the third Wednesday of May next, and that, together to the Presbytrie of Alfoord, the brethren after named do meet viz.: Mr. Robert Reid, moderator of the Presbytrie of Kincardin, Mr. John Keith at Birse, Mr. John Forbes at Coldstone, Mr. James Strachane, moderator of the Presbytrie of Gareoch, Mr. John Burnet at Monimusk, Mr. Alexander Mowat at Leslie, and Mr. Arthur Strachan at Mortlich, and for this end, a commission is to be granted to the said bretheren, and precepts are to be issued forth by the Bishop for citing both parties and witnesses against that dyet, and they are to give in report of their diligence with the first occasion.

It is appointed by the Bishop and Synod that all expectants shall exercise *per vices*, befor their respective Presbyteries, which if anie of them shall decline, or refuse to do when requyred thereunto, it is appointed that, if they have received licence for preaching from the Bishop of

this Diocess, that their licence be called back from them, and they inhibit to preach within the Diocess ; if they be such as have to be licensed by the Primat, it is ordained that, if thereafter they shall be presented to a church within this Diocess, befor ever they be recommended for tryall in order to the ministrie, they be appointed to exercise befor that Presbytrie where formerlie they declined the exercise, and that either once or twice, as the Presbytrie shall think fit.

It is appointed that, when anie delinquents are referred by a Session to a Presbytrie, in order to absolution, the minister give ane account to the Presbytrie of the severall dyets of their publick appearances befor the congregation, and that single adulterers appeare in publick for the space of halfe a year professing repentance, befor they be absolved, and that relapsers in adulterie do appeare for the space of a whole year, and if a Presbytrie shall find just cause at anie tyme for abridgeing the dyets of their appearances, yet that no adulterers shall be absolved under a quarter of a year's publick appearances at least.

(Here follow regulations as to other cases of discipline.)

It is appointed that the Collector of the *Centesima* give up a list of the names of such ministers within this Diocess, as have not as yet subscribed the bond for the said annuitie, that their names may be sent out with the referres of the Synod, that their respective Presbyteries may require them to subscribe the bond and pay accordinglie ; as also, it is appointed that legall diligence be used by the Collector against those who have subscribed the bond, and have not payed conforme.

Indigent persons recommended to the charitable supplie of the severall congregations of this Diocess, are Margaret Forbes, ane old distressed woman, diseased of the cancer, Mr. Alexander Lynd, sometye Schoolmaster at Methlick, now paralytick, William Davy in the Presbytrie of Fordyce, paralytick.

It is appointed that no absents from the Synod be at any tyme excused, except they pay their publick deues to the Clerk and janitor, and the supplie for Mr. John Irvine.

(Here list of fugitives from Church discipline.)

Names of such as have not subscribed the bond for the *Centesima*, Mr. William Garioch at Forbes, Mr. James Irvine at Cabrach.

At Old Aberdein Aprilis 20.

[Next meeting of Presbytery.]

At Glenbucket May 18 (1681).

The minister of Keig preached upon Ecclesiastes 11. 9. After sermon, the bretheren conveyed with Mr. John Keith, minister at Birse, Mr. John Forbes at Coldston, Mr. Alexander Mowat at Leslie, inquired into a scandall supposed to be committed in the laird of Glenbucket his house, upon the 25 and 27 of December, and appointed an account of that tryall to be sent in to their Ordinarie, with the first conveniencie.

At Alfoord June 1 (1681).

Mr. John Robertson delivered his Exegesis, *De operum bonorum meritis*, &c.

[The feast of His Majestie's Nativitie, and Restauration May 29, observed.]

The moderator reported that Janet Anton, whilst she was petitioning to be admitted to the profession of repentance, was convict of cursing her neighbour with a dreadful imprecation, upon the Lord's day, that she gave no signes nor evidences of true repentance, speaking to the minister disdainfullie, or none at all. Whereupon it is appointed a process be commenced against her, in order to the sentence of the greater excommunication.

Mr. William Johnston presented a letter from our Ordinarie, appointing him a questionarie tryall and popular sermon, in order to a licence for publicklie preaching, the foresaid Mr. William producing testimonies from the Professor of Divinitie. It is appointed he sustaine a questionarie tryall the next day, and the 11 and 12 Centuries are prescribed to him.

At Alfoord June 15 (1681).

Mr. John Robertson exercised on 1 Corinthians 1. 23, and in respect Mr. William Johnston was sick, and not able to travell, he sustained dispute upon the theses formerlie distribut, and was approven. Moreover the said Mr. John did intreat the bretheren of the meeting, that, in respect he had preached in most of the pulpits, his popular sermon might be superseded, which being granted, the bretheren did reflect upon the steps of his tryals, in all which he was approven by the pluralitie of them

that were present, and by them recommended to the Lord Bishop for ordination.

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At Alfoord Julie 13, (1681).

There was no exercise.

The moderator enquired whether the bretheren present had received and publickly read the Council's proclamation, enjoyning the observance of a religious fast for averting the wrath of God threatned against their land, and for obtaining his blessing upon the ensuing parliament, and all that were present declared they had tymously received and publickly read the foresaid proclamation, and, in obedience thereto, had religiously observed the foresaid fast.

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At Alfoord August 10, (1681).

The minister of Auchendore had a discourse concerning ministerial duties &c.

[Privie censure passed upon the bretheren present.]

Mr. John Robertson desired it might be recorded that he was institut minister at Strathdone, Julii 24. It is recommended to the said Mr. John to call for the Session book of Strathdone, and to bring an account of the referres to the next meeting.

Mr. William Johnston sustained the questionarie tryall, and the tryall of the Languages, &c.

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At Alfoord August 24, (1681).

Mr. William Johnston preached on 1 Peter 1. 17, and being approven in this and the other tryall, is recommended to the Lord Bishop, to obtaine a licence in order to publick preaching.

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At Alfoord September 21, (1681).

The minister of Glenbucket exercised, &c.

[Communion had been observed.]

Most of the bretheren had payed the bursar.

The ministers who had not signed the bond of mortifications for ministers' widows, promised to pay in their *Centesima* at the ensuing Synod.

Mr. Andrew Abercrombie, late minister of Strathdone, presented a bond of ane hundreth pound, mortified for the use of the poor of the parish of Strathdone by Arthur Forbes of Glencarvie, which bond was delivered to Mr. John Robertson, present minister at Strathdone, to whom it was recommend to secure the foresaid mortification, as he would be answerable to his superiors.

(Here is given list of fugitives from discipline.)

It was found, upon enquire, that the names of all the fugitives contained in the referres of the Synod, are publickly intimat from all the pulpits within this Presbytrie.

[The indigent persons supplied.]

Wil: Garioch, Clerk to the Presbytrie of Alfoord.

At Old Aberdeine, October 12, 1681.

The bretheren of the Presbytrie mett, and finding that Mr. William Johnston, who was formerlie appointed to distribute his theses *De visibilitate Ecclesiae* at this meeting, was not present, thought fit to alter the tryall formerlie prescribed, and to appoint him to have ane Exercise and Addition on 1 Corinthians 1. 25, at the next meeting of the Presbytrie at Alfoord.

At Alfoord November 16, (1681).

Mr. William Johnston had ane Exercise and Addition, &c.

By reason of the stormines and other important considerations, there was no discipline, save the case of a woman who appeared in sackcloth supplicating absolution, and who was referred to the minister and Session of Tullinessell for that effect.

At Alfoord Martii 8, 1682.

Mr. William Johnston not being as yet cleared of his scruples anent
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the Test, was not present, but Mr. Alexander Broune presented by the Earle of Marr to the Church of Cabrach, being recommended by our late Ordinarie for passing the tryall of a popular sermon befor the Presbytrie (which recommendation was directed to the Moderator, and he therin appointed to prescribe him a text for the said tryall) had a popular sermon on Isaiah 26. 3, and was approven; and the said Mr. Alexander having formerlie sustained the other points of the tryall befor the Lord Bishop and bretheren of the Presbytrie of Aberdein, was recommended to the Lord Primate.

No account of the referres of Keig, Clat, Lochell, in respect of the vacancie of these places.

There were onlie present, &c.

[In regard of the storminess of the day, few present.]

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At Alfoord March 29, (1682).

Mr. John Patton, Professor of Philosophie, and preacher of the gossell, being recommended by the Lord Primate, for passing the tryall of a popular sermon befor the Presbytrie, in order to his entrie to the exercise of the ministrie at the Church of Leochell (which recommendation came into the moderator's hands shortlie after the last meeting of the Presbytrie, he had prescribed a text to the said Mr. John Patton for his tryall, to be receaved this day, in regard there was no exercise formerlie appointed) had a popular sermon on Ephesians 4. 30, and was approven, and by order from the Lord Primate, was recommended to His Grace for ordination.

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At Alfoord Aprile 26, (1682).

There was no exercise.

[Supply for the vacancy of Keig.]

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At Alfoord May 24, (1682).

The moderator presented a letter, directed to him from Mr. George

Midleton, Sub-principall of the King's Colledge, bearing that he had spoken to our elect Bishop, anent Mr. William Johnston his proceeding in tryals, in order to his entering the office of the ministerie at the church of Kearne, and that it was his opinion, and desire, that the Presbyterie should cause him proceed in his tryals, notwithstanding he had not as yet obeyed the law in taking the Test. Whereupon the said Mr. William being present, and desiring that he might deliver his Exegesis *De visibilitate Ecclesiae*, which was formerlie appointed, and sustaine dispute thereupon this day, having formerlie distribute his theses, the brethren, taking to consideration the long vacancie of the Church of Kearne, granted his desire, in both which tryals, and others heretofore submitted by him, he was approven, and appointed to have a recommendation to the elect Bishop for ordination.

[Supplies for vacancy at Keig.]

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At Alfoord June 21, (1682).

The minister of Tough had ane Exercise and Addition &c.

[Supply for the vacancy of Keig.]

The ministers of Clat and Cabrach reported that they had received institution to their respective churches, upon the 30th day of Apryll last.

[The 29th of May observed.]

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At Alfoord Julie 19, (1682).

There was no exercise, in respect the minister of Alfoord reported, that he was under advertisement to assist his brother in giving the holy communion, and therefore could not be in readines to have the exercise at this dyet.

[Supply for the vacancie of Keig.]

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At Alfoord August 16, (1682).

The minister of Alfoord had ane Exercise and Addition &c.

[Supply for Keig vacancy.]

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At Alfoord September 13, (1682).

There was no exercise, in respect the speaker came not tymouslie, through indisposition of body.

The minister of Clat reported that he was informed by the elders of the Session, that the late minister had absolved Janet Anton, being *in extremis* as was supposed, but now she being recovered had offered satisfaction to their discipline, and was delayed for a tyme, because of the many new emergent delinquencies in that place.

Anent Anna Thomson in Forbes, the minister reported that she had severall tymes offered her oath, but he was loath to tender ane oath unto her, in regard she was scarce *compos mentis*. The Presbytrie considering his declaration thought fit in that caice to dispense with it, and gave order for her absolution.

[Supply for Keig vacancy. At next meeting the privie censure.]

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At Alfoord September 27 (1682).

The minister of Cushnie had a discourse concerning ministeriall duties, &c.

[Privie censure passed upon the bretheren.]

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At Old Abd: October 11 (1682).

The bretheren met in King's Colledge Church, and the moderator reported that the Lord Bishop had recommended to them Mr. Andrew Livingston, preacher of the gospell, and Chaplaine to the Earle of Kintor, in whose favours he had received a presentation to the Church of Keig, from the Lord Bishop of Dumblane, undoubted patron thereof, for passing his tryals, in order to his entry to the charge of the ministry thereat. Wherfor the bretheren did appoint that the said Mr. Andrew should sustaine the tryall of the Languages at the next meeting, which is appointed to be at Alfoord November 1.

Referres of the Provinciall Synod of Abd: holden at the King's Colledge Church, by ane Right Reverend Father in God, George, Lord Bishop of Abd:, and begun upon the tenth day of October 1682.

Sessio prima ante meridiem.

After sermon had in the Cathedral Church by the Lord Bishop, &c.
. the Lord Bishop does hereby recommend to all the bretheren of this Diocess, to be carefull in observing the dyets of the Synods punctallie in all tyme coming, as they will be answerable. Thereafter bretheren were appointed for the privie censure, and for visiting the Presbytrie books.

Sess: 2°. post meridiem.

The Lord Bishop did represent that he having received from Mr. George Meldrum, Collector of the *Centesima*, his accompts of his intromissions with the said annuitie, both Discharge and Charge, it had been recommended to some bretheren of the conference to examine the said accompts, and give in their report at this Session of the Synod. Whereupon the brethren did represent, that they, having accordingly visited the said accompts, had found that there had been a mistake in casting up the accompts of the said *Centesima* in Apryle 81, and that the said Collector had been thereby burthened with about 40 pounds more than he had reallie received; as also they reported that the whole summ of what had been collected by the said Mr. George, since the first enacting of the *Centesima*, is two thousand, two hundreth, nintie and nyne pounds, and threttein shillings Scots, and that the discharge of the foresaid summ, conforme to the particulars contained in his accompts, is two thousand, two hundreth, and eightie pounds, twelve shillings, and eight pennies Scots money, so that there remains in his hands as yet nynteen pounds, four pennies Scots, and it being found that the said Collector had caused transcribe from his accompts a just accompt of what everie minister in their respective Presbyteries have payd of the said annuitie, together with a note of such as have either not subscribed the bond, or not payed anie thing of the said *Centesima*, and delivered the list to the severall moderators, it was enquired if there were anie of the bretheren of the Synod, who did question anie of the particulars of the said accompts. Whereupon the whole bretheren of the Synod did heartilie approve of the said accompts. And by reason that Mr. George Meldrum Collector foresaid doth earnestly desire to be exonerated of that burthen, and that another Collector may be established by the Lord Bishop and

Synod, and that he may be discharged of his whole intromissions with the said annuitie, therfor the Lord Bishop and Synod, with unanimous consent, did nominat and choice Mr. George Innes, parson of Belhelvie, to be Collector of the said annuitie in tyme coming, and did recommend to the said Mr. George to receive from Mr. George Meldrum the whole bonds, and other papers of the said *Centesima*; as also the Lord Bishop and Synod do appoint that there be a discharge drawn up, in as ample forme as shall be neidfull, by the advice of men of law, for exonerating the said Mr. George Meldrum of his whole intromissions with the said annuitie.

It is appointed by the Lord Bishop and Synod, that such bretheren as have not yet subscribed the bond for the *Centesima*, doe subscribe the same befor the dissolving of this Synod, whether they be such as have latelie entered to the ministrie, or any others.

It being represented that there are some ministers, who, having payed in seven years together of the said annuitie, have since that tyme removed from their charges, by reason of their not taking the Test, the Lord Bishop did ordaine, that the Collector shall refund to them whatever is over and above the yeirlie annuitie of their stipends, during the tyme they did enjoy their places. And seeing there are others who, although they subscribed the bond for the *Centesima*, yet, in their lifetyme payed nothing thereof, and are now deceast being *in bonis*, leaving neither widow nor children behind them, therfor the Lord Bishop and Synod did ordaine that the Collector should requyre the said annuitie from their executors.

It is recommended to the bretheren of the Synod, that they pay Mr. John Irvine his contribution condescended unto by former Acts of Synod; as also it is represented to the severall Presbytries to be carefull in paying their bursars of Divinitie tymouslie.

It is appointed that, in tyme coming, there be sermon upon the second day of each Synod, and for this end, that one be nominat by the Lord Bishop, out of the respective Presbytries *per vices*, for preaching at the foresaid dyet, and Mr. John Menzies, Professor of Divinitie, is nominat by the Lord Bishop, to preach upon the second day of the next Synod in Apryle.

Sess : 3°. Ante meridiem, Octobris 11.

It being represented to the Lord Bishop and Synod, how much the

Lord's day is prophaned by salmond fishing, carrying of loads, travelling to mercats, feying of servants, making of other bargaines and civill contracts, and many such other abuses, and being deeplie sensible of the dishonour done to God thereby, the contempt of religion, the great scandall given to others; and finding that there have been many laudable Acts of Parliament made for restraining these abuses, particularly the 19 Act of the first Session of the 2^d. Parl: of K. Charles the 2^d., inhibiting all salmond fishing, going of salt pans, milnes or kils, all hyring of servants, carrying of loads, keeping of mercats, or using anie sort of merchandise on the said day, and all other prophanation thereof whatsoever, under the penaltie and pecuniall mulcts contained in the said Act; and seeing by the 22^d. Act of the third Session of the 3^d. Parl: of our gracious sovereigne, power is given to all the Sherriffs, commissioners, or anie other judges specified in the said Act, who reside in anie parish, and in parishes where none of these reside, to a person nominat by the minister, Kirk-Session, and the major part of the heritors, conveyed by publick intimation from the minister, the said person being presented to the Sherriff, commissar, or anie other judge specified in the said Act, and deputed by them for that effect, to conveye the transgressors of the foresaid Statute, and to judge in them according to law, and this besides the exercise of church discipline, according to the lawes and practise used in this church; and finding that there have been severall Acts of Synod alreadie made, enjoyning the censures of the church to be severly execute against the profaners of the Lord's day, it is therfor recommended to the severall bretheren within this Diocess, not onlie that they testifie against those abuses, and seriouslie dehort the people from them in their publick sermons and private dealings with them, but that also they be strict in executing the censures of the church against such offenders, and that they seek the concurrence of the Civill power to restraine them as the laws of the land do allow, and that publick intimation of this be made to the people of the respective parish Churches, and report made at the next Synod.

It being represented to the Lord Bishop and Synod that, notwithstanding the severall Acts of Synod formerlie made, appointing the minister of each parish to cause give up to the commissar, or his procurator fiscall, ane exact list of the deceast persons within their congregations, yet manie are wanting herein, therfor the former Acts of the Synod made

theranent are hereby renewed, and it is recommended to the severall ministers, to cause the Clerks of their Sessions draw up a list of their defunct each half yeir, with their conditions and qualities, to be exhibited, that he may accordinglie know how to proceed against their executors.

The Lord Bishop doth hereby continue the moderators of the respective Presbyteries as they are at this Synod, viz. for Alfoord Mr. William Thomson at Auchendore, and in his absence Mr. Andrew Jaffray at Alfoord.

The bretheren of the Presbytrie of Alfoord being removed, in order to privie censure, had a good testimonie, and was approven.

[Collection for building the harbour at Rosehartie. Contributions appointed by Act of Secret Councill, for building the bridge of Inverness, for reliefe of the Inverness prisoners taken by the Turks, and for repairing the harbours of Peterhead, and Stonehyve, and Portsoy. Contribution to Mr. Al. Lind, sometyme Schoolmaster at Methlick.]

Since the dissolving of the Synod, the Lord Bishop thought fit hereby to recommend unto all the brethren of this Diocess, to be observant in saying the Lord's prayer, and singing the doxologie at the publick worship in their respective congregations, as also that they be carefull when anie parents or others present children to baptisme, to cause them make a solemne profession of their faith ; as likewise that all be observant of the 29 of May, as the same is appointed to be kept by authority ; in like manner that all be carefull in observing the order and practise of the Church anent marriages, viz. that no persons be married without licence from the Bishop, except they be three severall Lord's dayes publickly proclaimed befor the congregation, and that none be proclaimed thrice in one day, and that no minister take upon them to dispense with the publick appearance of delinquents for evidencing their repentance, by making a commutation for a sum of money, or anie other way, and that no minister indict anie publick Fasts in their respective congregations, except such as are already appointed by the Church, and that accounts be given in the respective Presbytrie books at the privie censure if all the bretheren do observe these things above recommended.

[List of fugitives from discipline.]

At Alfoord October 1, 1682.

Mr. Andrew Livingston sustained the tryall of the Languages, &c. . . .

[Supply for Keig vacancy.]

The minister of Kennethmont being present, was enquired by the moderator the reason of his long absence from the Presbytrie, answered, that for the most part of the tyme he had been absent, he was scarce able to preach to the people, let be to travell to the Presbytrie, being visited by sicknes, therfor he is excused, but exhorted to attend the meetings of the Presbytrie better hereafter, which he promised to doe.

At Alfoord November 29, (1682).

Mr. Andrew Livingston sustained the questionarie tryall, &c. . . .

[Supply for Keig vacancy.]

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At Alfoord December 20, (1682).

Mr. Andrew Livingston handled the head *De universali redemptione*, &c.

The next meeting is appointed to be this day moneth, and in regard the moderator had received a line from the Lord Bishop, desiring that the tryals of the said Mr. Livingston may be expedite with all conveniencie, therfor he is appointed to have ane Exercise and Addition on 1 Corinthians 1. 29, and also to sustaine a dispute upon his theses *de dicto subjecto*.

[Case of "horrid imprecations and cursing."]

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The moderator reported that he had received the referres of the late Synod, from the Clerk thereof, which were recommended to all for observance, and particularlie these [Anent "the annuitie of the ministers stipends, collections for pious uses, and indigent persons, the payment of the bursar, and Mr. John Irvine his contribution."]

The bretheren finding great necessity for intimating the late Act of the Synod, made against the prophanation of the Lord's day, thought fit that the samyne should be publickly intimat to the people of the respective parish churches within this Exercise, and after intimation, seriouslie and gravely recommended to them for observance, on Lord's day come eight dayes, and the ministers now absent to be acquainted by

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a line from the moderator of this ordinance, and report therof to be given in at the next meeting.

[Supply for the vacancie of Keig.

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At Alfoord Januarii 17, 1683.

Mr. Andrew Livingston had ane Exercise and Addition, also sustained dispute *De universali redemptione* &c.

The moderator enquiryed of the respective bretheren, if

[Act of Synod on prophanation of the Lord's day, was intimated.]

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At Alfoord Februarii 14, 1683.

Mr. Andrew Livingston delivered a popular sermon from John 5. 40, and was approven in this, and all the former tryals, and appointed to have a recommendation to our Ordinarie, the Lord Bishop of Aberdeen for ordination.

[Supply for vacancie of Keig.]

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At Alfoord Martii 7, (1683).

The minister of Strathdone exercised, &c.

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At Alfoord March 28, (1683).

The minister of Kinnethmount had a discourse concerning pastorall duties, &c.

[Privy censure passed.]

The moderator enquiryed of the respective bretheren if they had observed the referres of the late Synod, and particularlie those recommended to the bretheren by the Lord Bishop, after the dissolving of the Synod; and, after enquiryrie, it is found they have observed them, and promised hereafter duellie to observe them.

[The severall brethren were again reminded of the Collections, *Centesima*, and Mr. John Irving.]

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[List of fugitives from discipline.]
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Wil: Garioch, Clerk to the Presbytrie.

At the King's Colledge Kirk, Apryle 18, 1683.

The Presbytrie book of Alfoord, and bretheren approven.

Mr. Th: Crevey, Clerk to the Synod.

At Old Abd: Apryle 18, 1683.

The bretheren did conveyne, &c.

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Referr'es of the Diocesian Synod of Abd: holden by the Reverend
Father in God, George, Lord Bishop of Abd:, and begune at the King's
Colledge Kirk, the sevententh of Aprill 1683.

Aprill Sess: prima. Ante meridiem.

After the sermon had by the Lord Bishop in the Cathedrall Church,
&c.

Sess: 2°. post meridiem.

After prayer, the catalogue being cited, and absents noted, the Lord Bishop and Synod thought fitt to recommend to the present Collector of the *Centesima* to gather in such moneys therto belonging as are lent out in small parcells, that they may be lent furth unto others in greater soumes, upon sufficient securitie, and for that effect it is appointed that upon advertisement from the Collector, the moderators of the severall Presbyteries, together with the Professores of Divinitie, and ministers of New and Old Abd: shall meet at Abd:, to consult anent the lending furth and securing of the moneys foresaid, with power to them to adjurn their meetings as they shall think expedient, and anie three of them, with

the Collector, is hereby declared to be a *quorum*, and it is appointed that such of the bretheren as have not yet subscrib'd the bond for the *Centesima* shall doe it once befor the ryseing of this Synod.

It being found by the Lord Bishop and Synod that, in obedience to an Act of the former Synod, in October last, the respective Presbyteries had begune to process the seditious and disorderlie preachers, and keepers of Conventicles within their bounds, but the process was not caried on to any considerable length against them, it was therfor appointed that the severall Presbyteries, in whose bounds any of these preachers doe reside, shall go on in the process against them, and that, with all diligence, as they shall be answerable.

The Lord Bishop did represent that he had given in a petition to the lords of His Majestie's Privie Counsell, for demolishing the Schoole and meeting hous, which the quakers had built in the parish of Kinkell, and for reformeing their insolencies in severall other places within this Diocess, and that the Counsell had referred the matter to be examined by the provost of Abd.; and Shireff of the Shyre, and had promised thereafter to give order for restraining these abuses; but that it were fitt in lyke manner that the Church should doe what is incumbent to them, in provideing against such disorderlie persones with ecclesiasticall censures; and therfor it is appointed by the Lord Bishop and Synod, that the respective Presbyteries within this Diocess shall furthwith begin, and carie on a process of excommunication, against the most remarkable and turbulent of the quakers in their bounds, and this without any respect of the persones, whatever may be their qualities or conditiones.

It is recommended to the severall Presbyteries to cause record in their books, that their meetings are constitute by prayer, as also that at their first meetings after each Synod, it be insert in their books who is moderator, and who is clerk of the Presbytrie.

The Lord Bishop and Synod considering that there have been many laudable Acts of the Synod made for regulateing the discipline within this Diocess, which, notwithstanding, are either altogether unknowne to some, or little observed by others, and therfor that it was fit that the said Acts were revised, and drawne up in one boundle together, and copies thereof transmitted to the severall Presbyteries, for being a rule of their discipline in tyme comeing, did therfor appoint that the moderators of the respective Presbyteries, together with the Professors of Divinitie, and ministers of

New and Old Abd., Banchrie Devenick, and Turreff, shall meet with the Clerk of the Synod, upon the second Tuesday of June next, for reviseing the wholl Acts of this Synod since the resolution of the government, which are of severall concernment, and for considering what they find neidfull to be altered in these Acts, or added therunto, with power to the forsaid bretheren to adjurn their meetings, and to constitute a quorum as they shall think fitt, and to make report of the diligence at the Synod.

It is appointed that the severall moderators receive from their respective bretheren a just list of the haille papists, quakers, and other disorderly persons within their bounds, and cause the Clerk of the Presbytrie subscribe the same, and thereafter transmitt it to the Lord Bishop and Synod.

The Lord Bishop and Synod considering that there are severall bretheren within the Diocess, who are frequently absent from the meetings of the Synod, pretending infirmitie and age as their excuse, who, notwithstanding, doe usualie travell throw the countrey at other tymes about their affaires &c., therfor ordaine that each minister, who shall, in tyme comeing, be found absent from the Synod without a relevant excuse sustained by the Lord Bishop and Synod, shall pay ten merks for his absence *toties quoties*, to be improved for pious uses as the Bishop and Synod shall think fitt; and this besydes ecclesiasticall censures to be inflicted on them, and no excuse is to be admitted from any of the absents, unless they pay in their publick deues. And it is moreover appointed that the bretheren after named shall be cited to the next Synod in October literally, with certificatione of severe censure if they compeir not, viz. Mr. John Ferries at Tulloch, Mr. Alexander Ewan at Pitsligo, Mr. John Jamieson at Fyvie.

April 18. Sess: 3°. Ante meridiem.

After prayer had in the Cathedrall Church by Mr. John Menzies, Professor of Divinitie, the bretheren of the Synod did meet, and after prayer, the Catalogue was cited, and absents noted.

Compeired befor the Lord Bishop and Synod Mr. Alexander Robertson, toun Clerk of Abd., and Walter Gordone, merchand there, as being commissionat by the Town Counsell of the said burgh, and did represent that the Lords of His Majestie's Privie Counsell had been pleased to

grant a warrant and order for a voluntarie contribution to be gathered throughout all this kingdome, for repaireing of the harbour and bulwark of Abd., and therfor did supplicat that the Lord Bishop and Synod would recommend the foresaid contributione to the severall ministers within this Diocess, to make intimatione of the said contributione to their respective congregationes, and for that effect it is appointed that printed copies of the said Act of Secret Counsell be delivered to the moderators of the Presbyteries, to be by them distributed among their brotheren.

It is recommended to the severall Presbyteries to be diligent in going about the visitation of kirks within their bounds, conforme to the Act of Synod formerlie made theranent.

It is appointed by the Lord Bishop and Synod, that no privat ministers doe give generall recommendations for supplie, to any persones whatsoever, as they shall be answerable.

It is appointed that the severall Presbyteries call befor them such Schoolmasters and Chaplans as have not taken the Test, and administer the same unto them.

It is appointed by the Lord Bishop and Synod, that no young men, who have not formerlie been admitted to the ministrie, shall be receaved to any Church within this Diocess, except they first pass the ordinarie and usuall tryalls befor the Presbyteries, and be approven and recommended by them to the Bishop for receiveing collatione.

It is appointed by the Lord Bishop and Synod, that there be an accompt kept upon record, in the respective Presbytrie books, of all divisiones of Churches for seats, of apretiationes of ministers' manses, of designations of gleeb, grass, foggage, fewall, faill, or divott, of all mortificationes for pious uses, and of ministers' stipends, and the securities therto belonging, ther to remaine *ad futuram rei memoriam*.

The Lord Bishop and Synod takeing to their consideration a representatione made anent the necessitie of buildeing a bridge over the burne of Tippertie, in the parish of Foverane, by reasone of the great hazard that people are many tymes brought under in the winter tyme, when that burne is in spett, seeing it lyes in the hie road to Buchane, did therfor give libertie to any concerned in building the said bridge, to supplicat the severall Presbyteries within this Diocess, for a voluntarie contributione for that effect.

The collectiones for the harbour of Rosehartie, for the bridge of Invernes, and for relieff of the Invernes prisoners, are againe recommended to those who have not as yet brought the same in.

The Lord Bishop did recommend to the moderators of the severall Presbyteries, to acquaint the bretheren with ane Act of Secret Counsell, past in favour of Mr. William Geedes, lait minister at Urquhart, for publishing two books, as the Act in itself at more length proports, and with the termes contained in a printed paper sent therewith, wherupon the bretheren, or any others that are desyrous may have copies of the books.

[Alexander Leask, charitable supplye.]

Since the ryseing of the Synod, the Lord Bishop doth hereby continue Mr. William Thomson to be moderator of the Presbytrie of Alfoord until the next Synod, and in his absence Mr. Robert Irvine at Towie is to moderate.

At Alfoord May 16, (1683).

The minister of Cushnie exercised, &c.

Mr. William Thomson continued moderator, and Mr.
William Garioch continued Clerk.

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At Forbes June 13, (1683).

The minister of Cushnie preached on 2 Corinthians 5. 20, and, after sermon, &c.

(The usual course followed, as to minister and elders, and the usual exhortations given to minister, heritors, and heads of families—see Cushnie p. 228.)

It is found there is no mortification in the parish for the use of the poor.

That there was no School (master), in regard the parish was not able to afford him a maintenance any wayes competent.

The fabric of the Kirk is found to be entire.

As for church utensils, there are found to be a table and two cups for the use of the holy communion.

Thereafter the minister was interrogate if he had a sufficient Stipend, manse, gleeb, foggage, fewall, feall, and divvot, conforme to the legall allowance, he answered that he had a gleeb and manse, but not sufficient according to law, and that he had no legall provision of foggage, fewall, feall, or divot, and that his stipend was some more than four hundreth merks, by a decreit of the Lords of Surrenders of tithes thereupon. Whereupon he is appointed to provyde himselfe and the Church of those things wanting, according to law.

[Discipline of Forbes diligently and impartiallie exercised. The anniversary of the King's nativity and restauration duely observed.]

Mr. Robert Cheyne, Student in Divinitie, presented a letter from the moderator of the Presbyterie of Aberdeine, recommending him to this Exercise, in order to the passing of his tryals as a preacher, having the Lord Bishop's advyse and consent therto, and the said young man having produced testimonies from the Professors of Divinitie and Universitie of Abd., the Presbyterie appointed the said Mr. Robert to have the tryall of the Languages at the next meeting, which is to be at Tough July 4, for visitation of that Church &c.

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At Tough Julii 4, (1683).

The minister of Lochell preached &c. The minister gave up the names of the elders as follows, viz. John Milne, Alexander Lainge, William Clerihew, Alexander Gellan, William Lainge, who being called, compeired, together with some heritors, and masters of families.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.)

It is found there is a mortification of one hundreth merks, by one Blaire, secured upon bond.

That the poor are supplied at least once every halfe year.

That there is a school in the parish.

The fabrick of the kirk being something ruinous, it is recommended to the minister to requyre the heritors to see to the reparation thereof.

The minister declared there were no utensils belonging to the church. It is recommended to him to provyde these,

The minister being interrogate, if he had sufficient stipend, gleebe, foggage, fewall, and divot, conforme to the legall allowance. He answered that he had the same.

[Discipline duly and impartially exercised.]

Thereafter, Mr. Robert Cheyne sustained the tryall of the Languages, &c.

Mr. William Jele, Student in Divinitie, and Schoolmaster at Alfoord, was recommended by some of the bretheren of this Exercise for entering upon his tryals, in order to publick preaching, the said Mr. William having undergone formerlie a privat tryall of some of the bretheren appointed by the Presbyterie for that effect, and producing a testimonie from Mr. John Menzies, Professor of Divinitie, was appointed to sustaine the tryall of the Languages the next day.

At Alfoord July 25, (1683).

Mr. Robert Cheyne sustained his questionarie tryall, and Mr. William Jele the tryall of the Languages, and were both approven.

The minister of Tough did delate John Carter, contumacious for his inhumane and unchristian carriage towards his brother. He is appointed to be cited to the next meeting pro 1^o.

The minister of Kildrummie delated Alexander Dumbar contumacious for publick swearing, in his own hearing, and irreverent carriage towards him, when he did but mildly rebuke him. He is appointed to be cited to the next meeting pro 1^o.

The minister of Keig delated Bessie Thomson, contumacious for cursing and scolding, and not reporting a testimonie. She is appointed to be cited to the next meeting pro 1^o.

At Alfoord August 22, (1683.)

The bretheren conveyed, and after prayer, Mr. Robert Cheyne, had
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ane Exercise *De objecto cultus religiosi*, and Mr. William Jele sustained the questionarie tryall, and both were approven.

The bretheren taking into consideration that there was ane act of the late Synod, requyring all Chaplains and Schoolmasters within their bounds, who had not as yet taken the Test to compeir befor them, that the samen might be administered unto them, it is recommended to the respective bretheren to requyre such of these as reside within their bounds, to be present at the next meeting for the effect foresaid, as they will be answerable to authority.

The bretheren considering they had onlie visited two Churches this summer, and finding there were other two viz: the Churches of Kennethmount and Alfoord not at all as yet visited since the present incumbents their entrie to the ministrie at the said churches, did therfor appoint a visitation of the Church of Kennethmount September fifth, and another at Alfoord September sixth. The respective ministers hearing this ordinance declared they could not be in readines for a visitation of their churches at the forsaid dyets, wherfor the Presbyterie appointed their next meeting to be at Alfoord September 12, and the privie censure to passe upon the bretheren, in order to which, Mr. William Garioch is appointed to have a discourse relating to ministeriall duties, and thereafter, if tyme permitted, Mr. Robert Cheyne is to sustaine dispute upon his theses *de dicto subjecto*, having distribute the same to the respective bretheren at this meeting.

At Alfoord September 12, (1683).

Mr. William Garioch had a discourse relative to ministeriall duties, &c. Thereafter the privie censure passed on all the bretheren present.

Mr. William Elphinston, Chaplaine to the laird of Balfuig, Mr. Robert Mackie, Schoolmaster at Kildrummie, Mr. John Gray, Schoolmaster at Kennethmount, Mr. Alexander Mitchell, Schoolmaster at Keig, Mr. Alexander Stephen, Schoolmaster at Strathdone, Mr. William Young, Schoolmaster at Tough, and Mr. William Godon, Schoolmaster at Auchendore, did all take and subscribe the Test, in presence of the bretheren mett at the tyme.

The moderator particularlie enquired the respective bretheren, if the nynth of September, enjoyned by publick authority, as a day of solemne thanksgiving for the preservation of His Majestie and his Royall brother from the late treasonable conspiracie intended against them, by persons of phanaticall principles, was religiouslie observed within their congregations. To which they all answered positive.¹

[A list of the disorderly persons within the bounds given in.]

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At Alfoord September 27, (1683).

By reason of the tempest of weather, conveyned onlie the moderator, &c.

[The contributions for pious uses and indigent persons again recommended.]

Mr. Alexander Seaton was removed and censured, not being present the last day at the privie censure, of whom some things were observed worthy of a publick rebuke, but not to be insert in a publick register.

[Sacrament of the Lord's Supper observed.]

Mr. Robert Cheyne had ane Exercise and Addition, and Mr. William Jele had ane Exegesis *De perseverantia sanctorum*. [Both approved.]

About the close of this meeting, Mr. John Mair, minister, in name of the heritors of Lochell, and Mr. George Watson, presented ane appretiation of the manse and bigging of Lochell, approven by the Lord Bishop of Abd.; and desired the samen might be insert in the Register of the Presbyterie, therein to remaine *ad futuram rei memoriam*, to which desire all the bretheren consented. The tenor of which appretiation is as followes:—

At the Kirk of Lochell, the second day of November 1682 years, by virtue of ane edict and commission granted by the Right Reverend Father in God, George, Bishop of Abd.; which is dated at Abd.; the first of said November, 1682 yeirs, for appretiating the manse of the Church of Lochell to the true worth and value thereof. Conveined Mr. William Thomson, minister at Auchendore, Mr. Patrick Copland, minister at Cushnie, and Mr. John Alexander, minister at Kildrummie, for the effect foresaid. The foresaid commissioners finding ane Edict lawfullie

¹ Note 30.

servit and indorsed, did cause call at the most patent door of the said Kirk, all heritors, lyfe renters, wodsetters, and all others having or pretending an interest in the said parish, on the one part, and the late incumbent, and the present incumbent on the other part, charging them to object the same day by themselves, or proxies in their name, upon the said manse for hearing, and send the same, duly appretiat according to law. Whereupon compeired Sir John Forbes of Craigievar for himself, and Mr. George Watson late incumbent, and Mr. John Patton present incumbent at the said church, and presented befor the said commissioners these workmen after mentioned viz : Alexander Morgan in George Chalmer in Little Endovie, Alexander Forbes in of Lochell, William Anderson New Milne of Sauchen, and William Thomson in Nether Aforsque, equallie chosen by the said heritors and incumbents, all men of approven honestie, accustomed to appretiate manses, against whom none of the parties (being enquiryed) having anie thing to object, they were judiciallie sworne, and thereafter were put to make in the said appretiation, and proceeded therein as follows, *Imprimis* ane hall with ane inner chamber on the South end, and ane pantrie on the North end thereof (the , and stone couples in the said house, being already payed by the heritors, as the said late incumbent did judiciallie declare) were appretiate to the soume of nyntie four pound, six shilling, eight pennies, Scots money; the doors, windows, and other particulars within the said house, belonging to the late incumbent, were appretiate to the soume of twentie pound, two shilling, money foresaid; *item*, ane outter chamber consisting of two couples sufficientlie timbered and thatched, with three windows, appretiate to seventie eight pounds, six shilling, eight pennies; *item* ane barn of two couples, with back and facing, appretiate to fiftie pound, six shilling, eight pennies; *item* ane kitchin of ane couple, appretiate to twentie two pound, thirtein shilling, four pennies; *item* a stable appretiate to thirtein pound, six shilling, eight pennies; ane byre, utter cellar, and henhouse, all under roof, appretiat to twentie four pounds, the castes, gutturs, &c., in and without the close, appretiate to sixtein pound; the corne yeard dykes appretiate to twelve pound; the kail yeard dykes appretiate to twentie six pound, thirtein shilling, four pennies; the glasse in the windows of the hall, inner and upper chambers, appretiate to one pound, fiftein shilling—the soume of all which amounts to three hundreth sixtie nyne pound, ten shilling, four

pennies, money foresaid. The which appretiation being ended, the said commissioners did call the workmen befor them, who all unanimouslie declared (having heard the samen in every particular read unto them) that the prices above set downe were the just and true value of the manse. In testimonie wherof thir presents, writn by Mr. John Alexander, minister at Kildrummie, are subscribed at Lochell, by the said commissioners the first day of November 1682 yeirs.

Sic subscribitur

Mr. Wm. Thomson
John Alexander
Mr. Pat: Copland.

We, George, by mercie of God, Lord Bishop of Abd.; finding that our Edict was duely executed and returned to the moderator of the Presbyterie of Alfoord, to whom, with other of his bretheren, commission was given anent the appretiation of the manse of Lochell, finding that they, conforme to the commission, have proceeded legally in the said appretiation, we doe approve the samen, that all lawfull diligence may proceed thereupon, by this under our hand, at Edr., the first day of Februarie 1683 yeirs.

Geo: Aberdonen.

Wil: Garioch, Clerk to the Presbyterie of Alfoord.

At the King's Colledge Kirk Octr: 10, 1683.

The Presbyterie book of Alfoord, and bretheren of the said Presbyterie were approven by the Lord Bishop and Synod.

Mr. Th: Crevey, Clk.

At Old Aberdeen October 10, 1683.

The bretheren did conveyne, and after prayer appointed their next meeting &c.

Referres of the Diocesian Synod of Abd: had'n, at the King's Colledge Kirk, by ane Reverend Father in God, George, Lord Bishop of Abd.; and begun October 9, 1683.

Sess: 1^o. ante meridiem.

After sermon had by the Lord Bishop in the Cathedral Church, &c.

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Sess: 2°. post meridiem.

The Collector of the *Centesima* having represented that few or none have given in anie thing thereof since the last Synod, therefor it is appointed by the Lord Bishop and Synod, that these bretheren who shall not pay in their proportion of the said annuitie, conforme to former Acts of Synod made theranent, and that against Martinmas next preciselie, shall be pursued legallie therfor by the Collector, and the Act of the former Synod, appointing such soumes of money belonging to the said annuitie, as are lent for the small parcels, to be gathered in, and lent out in greater soumes together, is hereby renewed.

It is appointed by the Lord Bishop and Synod that there be ane uniformitie observed in catechizing the people within this Diocess, and for that effect that there be ane Catechisme drawn up in the best and plainest manner, touching all the principall heads of Christianitie, which are most necessarie to be known by all, as also that there be a forme of morning and evening prayer drawn up for church readers, and it is recommended to the Professors of Divinitie, the ministers of New and Old Abd; the parson of Banchorie Devenick, to meet together at such dyets as they shall think fit, for drawing up the Catechisme, formes of prayers foresaid, who are to give ane account of their diligence herein at the next Synod; as also it is recommended to the forsaid bretheren to draw up a forme of absolution and relaxation for the sentence of excommunication.

October 10. Sess: 3°. ante meridiem.

It is appointed by the Lord Bishop and Synod that such persons as work upon dayes of publick thanksgiving, or humiliation, and doe not keep the publick worship, shall be censured as contemnners of the publick ordinances and Synod referres, and that intimation hereof be made to the severall congregations within this Diocess.

It being represented to the Lord Bishop and Synod, that wheras there have some differences latelie arisen in parishes anent the nominating and presenting a beddall, or kirk officer, when the place is vacant, occasioned by the heritors their pretending a right of nomination therunto, and that therfor it was expedient for obviating anie such debates in tyme coming,

that the Lord Bishop and Synod should declare their judgement thereanent, which the Lord Bishop and Synod taking to their consideration, and finding that the duties which are chieflie incumbent to the beddall are such as wherein the minister is more particularlie concerned, and for the honest and faithfull discharge of which the minister is to be accountable to the Church, namelie, the citeing of delinquents befor the Session and Presbyterie, opening of church doors, and ringing the bells to the publick worship, and keeping the utensils which belong to the church, and seeing in reason it cannot be expected that a minister shall be answerable for the beddall's readie and faithfull discharge of these, and such likè offices, if there be a person chosen by the heritors onlie, and consequentlie having his dependence upon them, and who will therefor be more readie to obey them than the minister, did therefor ordaine and declare that, for the said and severall other reasons, the right and power of nominating and choosing the kirk officer does belong to the minister, only he is to acquaint the members of the Session with the person whom he is to pitch upon for that office, that if any lawfull impediment shall be objected and made out against him another may be chosen by the minister.

It is appoynted by the Lord Bishop and Synod, that no ministers within this Diocess grant supplie out of their Sessions to such persons as go to the country with pretended testimonials, unless they be either recommended by the Lords of His Majestie's Privie Councill, or Lord Bishop of Aberdeine.

It is recommended by the Lord Bishop and Synod to the Bretheren, to correspond with one another in processing scandallous persons, who remove from one congregation to another, untill they returne to the parish where they are under scandall, and remove the same.

It is recommended to such of the bretheren of this Diocess as have not yet brought in the contribution appointed by Act of Secret Councill for building the bridge of Leven at Dumbartan, to collect the samen with the first convenient dilligence, and send it to William Mackie, janitor of the King's Colledge, who hath a factorie from the generall collectors for receiving the forsaid contribution.

[Contributions for the harbours of Aberdeene and Rosehartie againe recommended.]

The Presbyterie book of Alfoord, and bretheren of the said Presbyterie are approven by the Lord Bishop and Synod.

Anent ane supplication presented by Mr. Arthur Farquharson of Cults, humbly shewing the great necessity of building a bridge over the water of Garden, in the Parish of Glengarden, and earnestly supplicating, that ane warrand might be given by the Lord Bishop and Synod for ane voluntar contribution from the severall congregations within this Diocess for that effect ; which the Lord Bishop and Synod taking to their serious consideration, do hereby give order and warrand for a voluntar contribution to be gathered from the severall congregations within this Diocess, for the effect forsaid, and do seriously recommend to the severall ministers to make intimation thereof to their respective congregations, to cause deliver the said collections to the said Mr. Arthur Farquharson, or his factors, that they may be employed for the effect as said is, and that with the first convenient diligence.

Indigent persons recommended to the charitable supplie
are Patrick Gordon, sometyme of Gordonemilne, and Mr. Alexander Lind.

The Lord Bishop appointed Mr. Robert Irvine, minister at Towie, to be moderator of the Presbyterie of Alfoord, and in his absence Mr. Andrew Jaffray minister at Alfoord.

At Alfoord November 7, (1683).

Mr. Robert Cheyne had a popular sermon on Matthew 5. 48, and was approven in this and the rest of his tryals, and appointed to have a recommendation to the Lord Bishop for licence to preach publicklye.

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At Alfoord December 5, 1683.

By reason of the great storme lying on the ground, conveyned onlie, &c.

[Appointed trials of Mr. William Jele.]

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At Alfoord Januar 2^d, 1684.

Mr. William Jele exercised, &c.

By reason of the great storme lying on the ground, there conveyed onlie the ministers of Auchendore, Kildrummie, Alfoord, Lochell, with the Clerk.

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At Alfoord Januar 23^d, (1684).

By reason of the great storme lying on the ground, there was no meeting of the Presbyterie.

At Alfoord Februar 20th, (1684).

Mr. William Jele preached, &c.

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[Next meeting is appointed.]

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At Alfoord March 19, (1684).

By reason of the tempestuousnes of the weather, there was no meeting of the Presbyterie.

At Alfoord Apryle 9, (1684).

The meeting being constituted by prayer. The said day, it being found that, by virtue of ane order from the Lord Bishop, appointing the last tryall of Mr. William Jele to be expedie for sustaining of his dispute by two or three of the nearest ministers to the Presbyterie seat, which was accordinglie done, and he approven of, and thereupon he had received the Lord Bishop his licence to preach publickly, upon which consideration, there was no Exercise this day, because of the former appointment to take up and expedie the last tryall of the said Mr. William Jele.

[The contributions for the bridges of Leven and Garden, Aberdeene harbour and Rosehartie were particularlie recommended.]

As also it was intimate that the other Act appointing the punctuall observation of fasts and feasts and abstaining from mannuall exercise and working on the said dayes should be immediatly intimate from the

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severall pulpits, in order to the more punctuall observation thereof, and bringing of delinquents, contraveners of the said Act, to due and exemplarie punishment.

[The privy censure undergone.]

Application being made by Mr. John Walker, minister of Tullinessell, unto the bretheren, in behalf of his son Mr. Alexander Walker, for presenting of him to the Divinitie burse of Alfoord and Turreff, now vacant, and whose *vice* it is to present, the bretheren finding the justice of the desire, and the consistencie therof with the foundation, did unanimously accord therunto.

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Will : Garioch, Clerk.

Apryle 16, 1684.

The Presbyterie book of Alfoord is approven by the Lord Bishop and Synod of Aberdein.

Mr. Th : Crevey, Clerk to the Synod.

At the King's Colledge Abd : Apryle 16, 1684.

The bretheren did conveye, and appointed their next meeting &c.

Referres of the Diocesian Synod of Aberdeine holden in Apryle 1684.

At King's Colledge Kirk Apryle 15.

Sess : 2 . post meridiem.

The Collector of the *Centesima* did represent that the brethren are verie slow in paying that annuitie, notwithstanding of severall Acts of Synod made theranent, and some have never as yet subscribed the bond, nor payed anything of the said annuitie. Therfor the Lord Bishop and Synod did appoint that the Collector give up the names of such as have not subscribed the bond, to their respective moderators, and that they be requyred to subscribe once befor the rising of this Synod.

The Lord Bishop did represent that, conforme to ane Act of the former Synod, he had made his application to the Lords of His Majestie's

Secret Councill, anent the changing of the Timber mercat in summer, from Munday to a more convenient day of the week, for preventing any further prophanation of the Lord's day, by people travelling to mercats upon the Sabbath; and that accordinglie they had past ane Act, appointing the Timber mercat of St. Serf's and Laurence fairs to be changed from the Munday to Tuesday, which Act is to be publicklie intimate at the Mercat Crosses of the head Burghs of Shyres nearest adjacent.

[The contributions for the harbours of Aberdeen and Rosehartie, for the bridges of Leven and Garden.]

It is recommended to the severall Presbyteries, to be diligent this ensuing Summer in going about the visitation of Churches within their bounds, and that they give ane account of their diligence thereanent at the next Synod.

It is appointed that when any persons are excommunicat in a congregation, intimation thereof to be made throughout all the congregations within the Presbyterie.

The severall Presbyteries being severallie removed, in order to privie censure, were approven by the Lord Bishop and Synod, and the moderators are continued as formerlie.

Indigent persons recommended for supplie are Janet Paip, relict of the deceist Mr. James Rennie, lait Schoolmaster at Kemnay, who had her house with a child and whole goods burned by accidental fire. Davie Hay, a poor man in the parish of Peterhead, George , in the parish of Rathven, and Alexander Lind.

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At Alfoord May 14, 1684.

The minister of Alfoord had the discourse &c.

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[Publick fast had been observed.]

By appointment of the Ordinarie, Mr. Robert Irvine is continued moderator, and Mr. William Garioch officiating as Clerk.

At Alfoord June 4, (1684).

There was no exercise, &c.

[*Centesima*, bridges of Leven, Garden, harbour of Abd.; and visitation of churches recommended. The 29th of May had been duly observed.]

The next meeting is appointed to be at Kennethmount July 2^d, at visitation of that Church, the minister of Auchindore is appointed to preach &c.

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At Kennethmount July 2, (1684).

The minister of Auchendore preached &c.

The minister gave in a list of the Elders names as followes, Patrick Leith, John Robertson, John Gordon, James Wright, John Mathieson, David Coutts, Francis Farquharson, Alexander Farquharson, who being called compeired with such other of the heritors, and masters of families as were present.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.)

Thereafter, the elders being called in, the minister was further interrogate if there were any mortifications in the parish, who answered there were none.

It is found there is no School. The heritors were seriouslie dealt with to provyde a maintenance for a Schoolmaster.

Anent utensils, it is found there is a laver for baptisme, two tables for the Communion, two cups of tiun, a table cloath.

It is found that the kirk is sufficientlie repaired.

That the minister's stipend is three chalder of victuall, three hundreth merks of money, and the vicarage estimate to two hundreth merks, that he is provyded of foggage, fewall, fail, and divot, only he wants grasse, which he is appoynted to provyde the Church of.

[Session book visited, the discipline diligently and impartially exercised.]

The next meeting is appointed to be at Alfoord for a visitation of that church, where the minister of Kildrummie is appointed to preach, &c.

(14 cases of discipline—one of them Margaret Couper, from Kildrummie, "in sackcloath humblie supplicating to be alsolved.")

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At Alfoord July 30, (1684.)

The minister of Kildrummie preached &c., and after sermon, &c.

The minister gave in a list of his Elders' names as followes, Archibald Reid, William Smith, James Elmslie, William Elmslie, William Mortimer, William Mathie, John Coupland, Patrick Tailor, who being called did compeir, with such of the heritors, and masters of families as were present.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.)

It is found there are severall mortifications, amounting to two thousand, five hundred pounds, for the use of Schoolmaster and poor, sufficientlie secured.

That there is a Schoolmaster, and competent provision for him, who being enquired after was found to attend and discharge his calling faithfully, and that the School was in a flourishing condition.

That the fabrick of the Church was in repaire.

Anent the utensils, it is found there is a laver for baptisme, a large table for the communion, two tiun cups for the same.

That the minister has a competent Stipend, manse, gleib, foggage, fewall, faile, and divvot, and grass legallie settled.

[Session book visited, the discipline impartiallie exercised, and the money for pious uses duly distributed.]

At Alfoord Augusti 20, (1684).

The minister of Lochell exercised, &c.

[Next meeting privie censure.]

At Alfoord September 10, (1684).

The Minister of Clat had a discourse relating to the duties of ministers . . . the severall bretheren present did undergo the privie censure.

At Alfoord October 1st, 1684.

The minister of Auchendore exercised, &c.

[Communion observed. *Centesima* and Bridge of Garden.]

The ministers of Kennethmont, Glenbucket, and Cabrach, having referrs, and giving no account of them by a line, are appointed to be censured.

Wil: Garioch, Clerk.

At the King's Colledge Kirk October 15, 1684.

The Presbyterie book of Alfoord, and bretheren of the said Presbytrie were approuen by the Lord Bishop and Synod of Aberdeine.

Mr. Th: Crevey, Clk:

Referres of the Diocesian Synod of Aberdeine holden in October 1684.

At the King's Colledge Kirk, Octobris 14. Sess: 1^o. post meridiem.

The Collector of the *Centesima* did report that he had his accompts in readines to be revised, and therfor desired that the Lord Bishop and Synod would appoint some bretheren to meet with him for that effect. Wherfor it is recommended to Dr. James Garden, Professor, Dr. Patrick Sibbald, Dr. Blair, and Dr. George Garden, to meet with the Collector, and revise his accompts, and make report to the Lord Bishop and Synod at the next sederunt. The Collector forsaide did likewise represent that, notwithstanding the advertisement given by the Lord Bishop in face of Synod, Apryle last, yet there are severals deficient in paying in their proportions of the said annuitie, and that some, who have latelie entered into the ministerie, have not as yet subscribed the bond, therfor the Lord Bishop and Synod do appoint that such as are deficient in making payment, shall take course to satisfie the Collector once this night, otherwayes legall diligence is to be used against them, and that such as have not subscribed the bond shall do it once after the rising of the Synod.

It being represented that Mr. William Garioch, minister at Forbes, doth decline to subscribe the bond for the *Centesima*, or to pay any part thereof, therfor it is recommended to the moderator of the Presbyterie of Alford, to call him to ane account hereanent at their next Presbyteriall meeting, and to require him to give satisfaction to the Collector, and that report be made in the Presbyterie book of the said Mr. William his obedience thereunto.

It is recommended to the severall Presbyteries to process such persones as have been disorderly married within their bounds, as also all such as have received the benefit of baptisme to their children from persones not authorized.

The Lord Bishop and Synod considering that, although there had been severall Overtures proposed for ane uniformitie of Catechisme within this Diocess, and some Acts of Synod had been made, appointing some bretheren to meet for expeding that affair, and other particulars anent formes of morning and evening prayer for Church Readers, and a forme of relaxation from the sentence of excommunication, and other such things then recommended, yet little or nothing had been done in order therunto, did therfor appoint that the Doctors and ministers of New and Old Abd., Dr. Innes, Dr. Rose parson of Banchorie, and moderator of Garioch, shall meet at the Bishop's lodgings, upon Tuesday next, for setting that work upon foot, and for taking course to prosecute the same at such dyets as shall then be condescended upon.

It being represented to the Lord Bishop and Synod that some ministers have taken upon them to transact anent the Church's rights and priviledges, with heritors and others, to the great detriment and prejudice of the church, therfor the Lord Bishop and Synod did ordain, that no ministers shall, upon any account whatsoever, transact or exchange the Church's rights and priviledges, with any persons whatsoever, as they will be answerable, unles they have the Bishop and Synod's consent and approbation therunto.

October 15 Sess: 3 ante meridiem.

The bretheren appointed to revise Dr. Innes his accounts of the *Centesima* gave in their report theranent viz: that they, having revised the same, have found them very exact and orderly, and that he hath taken considerable pains in that affair, and that there is the soun of three

thousand lib. Scots of the said money lent forth upon sufficient securitie, and that there is ane hundreth and seventie eight lib. lying in his hand, which he hath but lately received from some bretheren as their proportions, as his accompts at more length doe bear, wherupon the Lord Bishop and Synod found themselves oblidge to return their heartie thanks to the Collector forsaide for his pains and diligence in that affair, and did approve his accompts and continue him Collectour.

The Lord Bishop and Synod considering that severall young men who pretending a purpose of prosecuting their studies in order to the ministerie, and having been presented to Presbyterie burses, have, notwithstanding, afterwards turned of to secular employments, did therfor ordain that no young men shall be nominatte Presbyterie burses, except they be found upon examination to be of good parts and qualifications, and will oblidge themselves to follow their studies in order to the ministerie.

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The Lord Bishop and Synod considering that wheras, by severall Acts of Synod, there have been dayes of solemne fasting and humiliation observed throughout this Diocess befor oatseed and harvest, for begging the Lord's blessing upon the seasons of the year respective, and seeing that the Lord hath been calling loudlie upon all ranks and degrees to be humbled and repent for the abuse of plentie, and abounding iniquities in the land, and that both by the severity of the last winter, and extreme drought of this summer, wherby the fruits of the ground were in hazard to be burnt up, and by the great and continued inundations of rain in and since the harvest, wherby the cornes, both in the yeards and fields, have been greatly endamaged by rotting, have therfor thought fitt to appoint that there shall be a day of solemne fasting and humiliation observed yearly throughout all this Diocess, upon the second Weddensday of February, for begging of a blessing upon the seed tyme, and ane other day of solemne fasting and humiliation observed yearly, upon the second Weddensday of July for supplication for a blessing upon the harvest, and that intimation hereof be made tymously to the respective congregations within this Diocess, before the forsaide seasons.

It is recommended to the bretheren of this Diocess to be present at, and countenance the reading of the holy Scriptures in the respective churches upon the Lord's day befor sermon, that therby their people may

be oblidged the more frequentlie to repair to, and more reverently to attend upon the said ordinance, which is so much everywhere neglected.

The contributions for the harbours of Peterhead and Stonehyve, and for the bridges of Leven and Garden respective, are again recommended, conforme to the Act of the Secret Councell theranent.

Anent a petition given in to the Lord Bishop and Synod, by Arthure Robertstone, tenant in Cabrachstoune, in the pariochin of Old Machar, humblie shewing that it having pleased God that, upon the 22 day of September last, one of his barnes did accidentally take fire, wherby not only the barnes and cornes therin, but his whole corne yeard, were irrecoverable lost, so that he is reduced to great misery, and utterly incapable of labouring his land again, unles good and charitable Christians whose heartes the Lord shall move doe contribute for his supplie, and therfor earnestly supplicating that order and warrand may be given for a voluntary contribution to be gathered throughout this Diocess for the effect forsaide. The Lord Bishop and Synod taking the caise of the said Arthure unto their serious consideration, herby recommend him to charitable supplie of the severall congregations within this Diocess; and to the end, that it may be more speedie and effectuell, it is recommended to the severall moderators to requyre the bretheren to make intimation herof to their respective congregations forthwith after the coming of the referrs to their hands, and that they shall receive the Collections from the bretheren, and send the same to the Clerk of the Synod, who will be found at Catharine Rosse's house, at Old Abd.; and will grant receipt to each Presbyterie therupon.

Mr. Arthur Abercrombie, late Schoolmaster at Towie, and now paralytick, and therby redacted to great povertie and distress, is recommended to the charitable supplie of the severall congregations within this Diocess.

The severall Presbyteries being removed in order to privie censure, had a good testimonie, and were approven, and the moderators are continued as formerly.

At the King's Colledge October 15, 1684.

The bretheren did conveyne, and after prayer, appointed their next

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meeting to be at Alfoord, November 12th, and the minister of Kildrumie to have the exercise upon 1 Corinthians 2. 5.

At Alfoord November 12, 1684.

By reason of the stormines of the day, &c. [Meeting adjourned.]

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At Alfoord December 10th, (1684).

The minister of Kildrumie exercised, &c.

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The moderator is continued by the appointment of the Lord Bishop.

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At Alfoord Januarii 7th, 1685.

The minister of Keig exercised &c.

The minister of Kennethmount being enquired the reason of his frequent absence, declared that all the while he was valetudinarie, and could not personallie keep, but was sharply rebuked for not wryting having referrs.

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At Alfoord Februarii 4th, 1685.

The minister of Forbes exercised, &c.

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[Fast enjoyned by the Synod to be kept upon the Second Tuesday of Februar, for craving the Lord's blessing upon the seed tyme.]

The ministers of Glenbucket and Cabrach being required to give an account of their absence for the severall dayes bypast, gave in their severall excuses, which were sustained, but were rebuked for not sending their referrs, and were enjoyned to keep better in tyme coming.

At Alfoord March 4, (1685).

The minister of Clat exercised, &c.

The next meiting the privie censure to pass upon the respective bretheren, &c.

[The fast hath been observed.]

At Alfoord Apryle 1, (1685).

The privie censure did not pass.

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The next meiting is appoynted to be Apryle 22.
[Next day the privie censure is to pass.]

At Alfoord Apryle 22, (1685).

The minister of Strathdone had a discourse regarding the duties of ministers, &c.

[The privie censure past upon the respective brethren.]

The next meiting is appoynted for a visitation of the Church of Keig, May 20th, &c.

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At Keig May 20th, (1685).

The minister of Forbes preached, &c.

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The minister gave in a list of the elders' names as followes, George Leith, Patrick Mor, John Farquharson, Alexander Vicar, Alexander Leslie, John Forbes, Alexander Foulertoun, who being called, compeired, with such other of the heritors and masters of families as were present.

(The usual course followed as to ministers and elders, and the usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.)

It is found there is a mortification of twentie merks sufficientlie secured.

That there is a School and Schoolmaster competently provyded, unto whom the minister, heritors, and elders gave a good testimonie.

It is found lykwayes that the edifice of the Church and Kirkyard dykes were in sufficient repair.

Anent utensils, the minister delaired that they were provyded of two tiun cups for the Communion, a laver and a bason, two table cloathes, and a Kirk Bible.

The minister being interrogat if he had sufficient provision legallie settled as to his manse, gleebe, grass, foggage, fewall, fail, and divvet, and stipend, answered affirmatively.

[Session Book formal, and discipline orderly.]

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At Alfoord Junii 17, (1685).

The minister of Tullinessell exercised, &c.

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[Fast for God's blessing upon the harvest.]

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At Alfoord July 15, (1685).

The moderator exercised, &c.

The next meiting to be at Lochell for visitation of the forsaid Church, &c.

[Fast was observed.]

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At Lochell Augustii 19, (1685).

The minister of Keig preached, &c.

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The minister gave in a list of the elders' names, viz.: James Stirdes, Alexander Coutts, William Sharp, William Copland, William Farquharson, Alexander Milne, and John Garioch, who being called did compeir, with such other of the heritors and masters of families as were present.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.)

It is found there is no mortification in the parish.

That there is no School. It was seriously recommended to the heritors to settle such a competent maintenance by law, as the parish was capable to bear, who peremptorily engaged so to doe, and that with all possible diligence.

It is lykwayes found there are two silver cups, tables, and ane table-cloath for the communion, lykwayes a Kirk Bible, but no laver for baptism. He is ordained to provyde the Church therof.

That the Kirk is in sufficient repair.

That the minister hath a competent Stipend, manse, gleebe, foggage, fewall, feall, and divvet, with grass legallie settled.

[Nothing in the Session register worthie of public notice or censure.]

The next meiting Mr. Alexander Walker, bursar of Divinitie to have a comon head *De traditionibus non scriptis*.

The moderator having enquired of the bretheren, anent the observation of the publick thanksgiving enjoyned by Authoritie, for the victories obtained by His Majestie over his rebellious subjects. All of them being present, declaired they had punctually observed the samen.¹

At Alfoord September 9th, (1685).

Mr. Alexander Walker had his common head *De traditionibus non scriptis*, &c.

[The next meiting the privie censure to pass upon the respective bretheren.]

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At Alfoord September 23, (1685).

The minister of Cabrach had the discourse relating to pastorall duties, &c. [The brethren sustained the privy censure. Contributions and *Centesima* recommended. Sacrament observed. Payment of the bursar of Divinitie.]

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Wil: Garioch, Clerk.

At the King's Colledge Kirk October 6, 1685.

The Presbyterie book of Alfoord is appoven by the Lord Bishop and Synod of Aberdeen.

Mr. Th: Crevey, Clerk.

¹ Note 81.

At Old Aberdeen Oct: 7th, 1685.

The bretheren did convene, and, after prayer, appoynted their next meiting to be at Alfoord, October 28, and Mr. Alexander Walker, bursar of Divinitie, to sustaine dispute upon the theses *de dicto subjecto*, having distribute the samen to the respective bretheren at this meiting.

Referrs of the Diocesian Synod of Aberdeen, in October 1685.

At the King's Colledge Kirk October 6. Sess: 2^o. post meridiem.

After prayer, the Lord Bishop did represent that there being ane Act of the Synod in October last, appoynting some bretheren to meet, for drawing up some forms of prayer for Kirk Readers, and for doing such other things as were then recommended to them, he had in the conference requyred ane account from the said bretheren of their diligence thereanent, and had found that they had keepest severall meittings in Abd: since the last Synod, for promoveing that work, and had condescended upon some prayers to be used by Kirk Readers in the churches where there are prayers morning and evening, and to be used upon the Lord's day befor reading the Scriptures; as also that they had drawn up some short petitions or Collects, to be insert and made use of in the said prayers upon some particular occasions, and that they had noted some places of Scripture which they judged most proper to be read at extraordinary dyets; and that they had condescended upon a method of reading the holy Scriptures in congregations throwout the year, and had drawn up some forms of prayer to be used in families morning and evening, together with some prayers to be said by children, but that the forsaid prayers were not as yet drawn up *in mundo*, but, God willing, they are shortly to be exped, and copies therof to be sent forth to the severall Presbyteries; and it is recommended to the bretheren, that each of them shall, with all diligence, provide themselves with a copie of the said devotions, how soon they come to the moderator's hands, and that they be carefull to cause observe the same within their respective congregations.

Anent the *Centesima*, the Collector gave ane account of his diligence in collecting the same, and it is appoynted, that such as have not yet

payed in their proportions therof shall wait upon the Collector once this night, for that effect, and that such as are laityly entered, and have not subscribed the bond, shall doe it once befor the rysing of the Synod.

The Professors of Divinity having represented that some of the Presbyterie bursars are very negligent in attending the profession, therfor the Lord Bishop and Synod did renue all former Acts of Synod made anent them, and did appoint that they shall come in and attend the profession yearly, against the first of December precisely, and shall continue punctually to attend until the first of June, and if it shall happen that they doe not present themselves at the day forsaid, they are to lose a dollar of their bursar's money for everie weeke's absence thereafter, and if any of them shall be absent from the profession untill the first of January, they are to lose their burs intirely for that year, and if they remove befor the first of June as said is, they are to lose a dollar of their burs money for everie weeke's absence befor the tyme, iboth money is to be delivered by the moderators, upon advertisement, to the Professors of Divinity, to be employed by them as they shall think most convenient. And the Professors are herby ordained to send advertisement to the respective moderators if their bursars be come in to attend the profession at the dyet prefixed, and how long they have been absent, and in lyke manner shall acquaint the moderators with the tyme of their removall, and how they have behaved, or attended, during their stay, and the Professors are to admit none of the bursars into their school, but such as are grave in their habit and deportment, and lest any of them should complaine that they cannot come in tymously to attend the profession, by reason of their not being payed of their bursar's money, therfor it is appoynted that the severall Presbyteries cause pay their bursars the one half of their burs money precisely at Martinmess, or at farthest befor the first of December, and the other half to be sent in to them with the first convenience thereafter, and that, in tyme coming, none be admitted to Presbyterie burses, but such as are of hopefull pairts, and will give assurance that they intend the ministeriall calling, and that speciall respect be had to ministers' children, and they preferred to Presbyterie burses befor others.

The Lord Bishop did report that there is ane Act of His Majestie's Counsell laityly emitted appoynting the fourteenth of this instant, to be observed throughout this Kingdom, as His Majestie's birthday, and that the Shirreffs are appoynted to distribute copies of the said Act, to the

ministers within their respective shyres, to be read from pulpit the Lord's day immediatly preceeding, for giving advertisement to their congregations of the said dyet, and therfor it is seriously recommended to all the bretheren within this Diocess to be carefull to observe the day forsaide, conforme to the said Act theranent, in all poynts, and it is lykwayes ordained that the severall moderators call their bretheren to ane account, how the said day hath been observed by them in their congregations, and cause insert the report theranent in their Presbyterie registers.

The Presbyterie book of Alfoord is approven.

Octobris 7. Sess: 3^o. Ante meridiem.

It is appoynted by the Lord Bishop and Synod that, when any persons are excommunicate for scandals, the peopell be frequently exhorted to abandone their society, that so they may be brought to a sense of their sin, and ashamed therof.

The ministers' relicts formerly enrolled for supplie are appoynted to be againe supplied by the Collector of the *Centesima*, and each of them is to get at this tyme twentie merks, by reasone they have received nothing from the Synod in October last.

The Lord Bishop did seriously recommend to such of the bretheren as have not brought in the contributions from their respective congregations for the harbours of Peterhead and Stonehyve, and for the Bridges of Garden and Dumbartoune, to be carefull to collect the same with the first diligence, and deliver the same to the respective Collectors, as was formerly appoynted.

The severall Presbyteries being removed in order to privie censure, had a good testimonie, and were approven, and the moderators are continued as formerly, and the Lord Bishop did seriously exhort the bretheren to look to themselves and to their severall flocks, over which the Lord had made them overseers, and that they be carefull to guard their people against apostacie to poperie and quakerism, and for this effect that they be diligent in instructing and catechising them in the principles of the true religion, and exhorting them to the severall duties of Christianity, both of piety towards God, loyaltie to the King, and righteousness towards all men, and seriously recommended to them to be rigorous in the exercise of discipline, conforme to the former Acts of Synod, and

that such old processes as are lying over, be, with all diligence, brought to a close, and when scandalous persons remove from one parish to another, they are to be sent back with all diligence for removing the scandal.

[Indigent persons recommended for supply.]

Since the rying of the Synod, the Lord Bishop hath thought fitt to recommend to the bretheren to be carefull in administering the Sacrament of the Lord's Supper at Easter yeirly, and to instruct their peopell in order therunto, and that no minister appoynt dayes of fasting in their congregations upon the Lord's day.

At the Kirk of Cushnie the 14th day of March, in the year of God 1678 years.

By virtue of a commission from the Right Reverend Father in God, Patrick, by the mercie of God, Lord Bishop of Abd., convened Mr. George Melvill, moderator of the Presbyterie of Alfoord, Mr. Adam Barclay, minister at Keig, Mr. William Burnet, minister at Kildrumie, and Mr. Patrick Gordon, minister at Coull, who finding ane Edict lawfullie execut and indorsed, chairing the severall heritors of the parioch of Cushney, to compeir the said day, at the forsaid Kirk, to hear and see the forsaid commissioners pass to the designation of gleeb, foggage, fewall, faill, divet, and grass, conform to Act of Parliament, in the behalf of Mr. Patrick Copland, and his successors, ministers at the said Kirk. The said Edict being called, compeired Arthour Forbes of Brux, and Mr. Lumsden of Cushney for their interests, and neither they nor any else objecting any relevant reason in the contrarie, the said Commissioners did proceed as follows viz: having measured the gleeb they found the samen competent and full according to law, as lykewayes they designed the said Mr. Patrick Copland and his successors to be served of foggage, faill, and divet, upon the nearest adjacent lands belonging to the said Alexander Lumsden, of the Kirktoone of Cushney, when the tennants and and possessors are served, with free issue and entrie therto; as lykewayes, whilst they were about to designe other grass, if any could be found, or value conform to the Act of Parliament, the said Alexander Lumsden produced a paper, containing ane allowance of ane certaine ward, bewest the church, formerlie designed by Mr. Alexander Guthrie, minister

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at Tullinessell, and Alexander Lumsden of Clova, by virtue of a reference made to them by John Lumsden of Cushney, and Mr. James Leisk, minister at Cushney, which was done upon the second day of September, in the year of God 1614 years, as the said paper, subscribed with their hands, at more length contains, which ward the said Alexander Lumsden offered should be appropriate to the minister, and his successors in all time coming for grass. And the said commissioners having viewed the ground of the said ward, as it is measured and marked in the said paper, and finding the same to be sufficient, and the offer rational, did decree the same to belong to the minister and his successors in all time coming; and the said commissioners having viewed, and some of them being acquainted with the ground of the mosses of the said parish, judged that the moss of Curquhinderland was the nearest adjacent to the Church, and of which they thought it fit that the minister and his successors should be served, and that designation might pass thereupon at any time convenient, when the minister might require the same, not being sufficient time to exped the same at present. In testimony of which the premises, they are written by George Ross, notary publick, and subscribed by the said Commissioners, day, place, month, and year of God forsoid.

Sic Subscribitur

Geo. Melvill, Moderator.

A. Barclay

Mr. Wil: Burnet.

We Patrick, by the mercie of God, Bishop of Aberdeen, having seen and considered the above written designation of gleeb, grass, fall, and divet, for the minister at the Kirk of Cushney, and his successors, do find the same orderly gone about, and do ratify and approve the same.

Given under our hand at Aberdeen, March 18, 1678.

Sic Subscribitur

Pat: Bp: of Aberdeen.

At Alford October 28, 1685.

The meeting being constituted by prayer, &c.

Mr. Alexander Walker sustained dispute upon his theses *De traditionibus*, and was approved.

In order to a slander unjustly cast upon the minister of Kildrumie, by Mr. Alexander Mitchell, Schoolmaster at Keig, concerning alleadged command given by him to his servants, for cutting doune of his cornes upon the Lord's day, the first motion wherof was made by some bretheren of another Presbyterie, in the conference in the laite October Synod 1685, and for the clearing of which, application being made by the minister to the Lord Bishop theranent, humblie craving his Lordship's best advyce for reparation of his good name, and vindication of his office so unjustly impeached, was desired for to cite the forsaid Mr. Alexander Mitchell befor the Presbyterie, which accordingly being done, he compeired, and having acknowledged the chaarge, was enjoyned to make publick acknowledgment of the samen befor the congregations of Kildrumie and Keig two severall Lord's dayes, subscribed with his hand. The tenor wherof is as follows :—

I, Mr. Alexander Mitchell, present Schoolmaster at Keig, in regaird that of late I have imprudentlie, and contrarie to charitie, misreported Mr. John Alexander, minister at Kildrumie, asserting that he had caused cut doune some of his cornes on the Lord's day, wherfor by these presents I testifie and declare that it was a gross mistake by me, and spoken by me upon no just ground, and, being sensible of this my offence am heartily sorie for it, and willing to submit myself to any censure which the Presbyterie of Alfoord shall be pleased to impose upon me. As witnesseth my hand at Alfoord the 28 day of October 1685 years.

Sic subscribitur

Al: Mitchell.

which declaration is, by appointment of the Presbyterie, to be intimate in the respective parish Churches, within the bounds of the Presbyterie.

[Anent the observation of the fourteenth day of October last, appoynted by Authoritie for the solemn observation of His Majestie's birth, and it is found that it hath been duely observed by all present.]

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At Alfoord November 25, 1685.

The minister of Kearn exercised, &c.

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The former ordinance anent Mr. Alexander Mitchell, upon enquire, it is found to be observed as it was enjoyed.

At Alfoord December 23, 1685.

The minister of Kennethmount had the exercise, &c.

At Alfoord Januarii 27, 1686.

Mr. Alexander Broune had the exercise &c.

The next meeting is appoynted to be this day moneth. And Mr. Alexander Mitchell, Schoolmaster at Keig, supplicating the Presbyterie to be allowed to appear befor them, and to have a common head, his desire was granted, and that them *De cultu imaginum* proposed to be handled by him against the next day.

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At Alfoord Februarii 24, 1686.

Mr. Alexander Mitchell had ane specimen *De cultu imaginum* &c.
[The privie censure next meeting. Anniversary fast observed.]

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At Alfoord March 24, (1686).

The minister of Kildrumie had the *Concio ad clerum* &c.

The next meiting, if the Synod hold a dyet, of which we are not quite certaine, is appoynted to be this day moneth.

Mr. George Sharp, present Schoolmaster at Rhynie, being nominat by the minister of Alfoord for the attendance of that Schooll, being now vacant, desyring the Presbyterie (the place being very considerable, and requyring a person of suitable qualifications for the suitable dischairge of that trust) that they would appoint ane tryall in order therto, which accordingly was granted, and the forsaid Mr. George appointed to be in readines to make ane account therin, at the next Presbyteriall meiting.

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Will: Idell, Clerk.

At the King's College Abd., Aprile 21. 1686, this Presbyterie book of Alfoord is approven by the Lord Bishop and Synod of Abd.:

Mr. Th: Crevey, Clerk.

Referres of the Diocesian Synod of Abd: holden in Apryle 1686.

At the King's Colledge Kirk Apryle 21, 1686, Sess: 2°. post meridiem.

After prayer, the collector of the *Centesima* did represent that some of the bretheren are verie slow in paying in their proportions therof, and notwithstanding of severall Acts of Synod that have been made, yet severals have neither subscribed the bond, nor payed anie thing, and others that have subscribed are deficient in making payment. Wherfor it is appointed that the Collector shall send forth, with the refers of the Synod, a list of the deficient within the respective Presbyteries, and the moderators are ordained to take particular bonds of them for their respective proportions, and deliver the same to the Collector, with the verie first conveniencie; and if anie shall refuse to give bond as said is, that they shall be represented to the Lord Bishop and Synod, that they may be called to account thereanent, and it is further appoynted that such as shall enter into the ministerie hereafter, shall, befor admission to their places, give bond for the *Centesima*.

The ministers' relicts formerlie enrolled for supplie, are appoynted againe to be supplied out of the *Centesima*, and each of them is at this tyme to receive ten merks.

[Harbours of Peterhead and Stonehyven, and bridges of Garden and Dumbarton, againe recommended to such as have not as yet collected for the same.]

Apryle 22. Sess: 3°. ante meridiem.

After prayer, severall Presbyteries being removed in order to privie censure had a good testimonie, and were approven, and the Lord Bishop did seriouslie recommend to the bretheren to look to themselves, and their flocks, over which the Lord had made them Overseers, and to give all diligence in their ministeriall callings, shewing themselves, by the

puritie of their doctrine, innocencie of their lives, by their loyall and peaceable deportment, as workmen that need not to be ashamed.

The next meeting of the Synod is appoynted to be upon the second Tuesday of October next 1686.

At the King's College Apryle 21, 1686.

The bretheren appoynted their next meeting.

[Next meeting of Presbytery.]

At Alfoord May 12, 1686.

After prayer, Mr. George Sharpe sustained a grammaticall tryall, in order to his admission to the School of Alfoord, and was approven.

The next melting is appointed to be at Kearne for the visitation of that Church, &c.

[No reports from Cabrach and Strathdon, the ministers to be censured.]

At Kearne June 9th, (1686).

The minister of Clat preached, text Jeremiah 3. 15, and, after sermon, &c.

The minister gave in a list of the elders' names, viz : George Mackie, John Rennie, James Gardner, John Gilchrist, James Roger, who being called did compeir, with such heritors and masters of families as were present.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.)

It is found there is no mortification in the parish.

That there is no School, the parish not being able to afford a maintenance for a Schoolmaster.

The fabrick of the Kirk is found to be in sufficient good case.

There are for the use of the communion two cups of silver, table, and table cloathes, a laver for baptisme, and Kirk Bible.

The minister his stipend is not competent, the parish being mean, and inconsiderable. He hath a competent manse, gleeb, foggage, fewall, fail, and divvet, with grasse.

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At Alfoord July 7, 1686.

The minister of Glenbucket exercised, &c.

The next meiting is appointed to be at Strathdone, July 28, for a visitation of that church, &c.

[Fast for blessing on harvest.]

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At Strathdone July 28, (1686.)

The moderator preached instead of the minister of Tullinessell his vice, &c.

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The minister gave in a list of his elders' names as followes, William Forbes of Skellater, Alexander Forbes of Culquharrie, Donald Farquharson, William Allenach, James Allenach, Thomas Michie, Alexander Greshach, James Strachan, James Law, George Watson, John Forbes, who being called did compeir, with such of the heritors and masters of families as were present.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.)

It is found there is a mortification of ane hundreth pounds, by Arthur Forbes of Glencarvie, sufficientlie secured.

That there is a Schoolmaster, and competent provision for him.

That there are tables for the holy communion, two cups of tiun, a laver for baptisme, and table cloathes.

The minister's Stipend is eight hundreth merks, with a sufficient manse, gleeb, foggage, fewall, fail, and divvet, but no grass.

The fabrick of the Kirk is not sufficientlie repaired, which was represented to the heritors, and they desired to repaire the same.

The minister of Kildrumie reported that the Session book was formal.

The next meeting is appointed to be at Alfoord August 25, and the Schoolmaster of Tough to have a grammaticall tryall, and the first Ode in Horace prescribed to him.

[Fast has been observed.]

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At Alfoord August 25, (1686).

The meeting being constitute by prayer, the Schoolmaster of Tough sustained a tryall in grammar, and was approven.

[The next meeting privy censure to pass.]

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At Alfoord September 15, (1686).

The minister of Kearne had the *concio ad clerum*, &c.

[The privie censure. The sacrament has been observed.]

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Wil: Garioch, Clerk.

At the King's Colledge Kirk October 5, 1686.

This Presbyterie book of Alfoord is approven by the Lord Bishop and Synod of Aberdeen.

Mr. Th. Crevey, Clk.

Referres of the Synod of Abd: holden in October 1686.

At the King's Colledge Kirk Octobris 5. Sess: 2. post meridiem.

(NOTE.—The minutes are not entered, part of page 457, and pages 458, 459 being blank.)

At the King's Colledge October 6, 1686.

The bretheren did conveyne, and appointed their next meeting to be at Alfoord, November 3, and the minister of Tough to have the Exercise.

At Alfoord November 3, 1686.

The minister of Tough exercised, &c.

The next meiting is to be at Alfoord, December 8, and the Schoolmaster of Kildrumie appointed to have a tryall in grammar, and the sixth Ode of Horace prescribed him.

[Anniversary of the King's birth has been observed.]

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At Alfoord December 8, 1686.

After prayer, the Schoolmaster of Kildrumie sustained a grammaticall tryall, and was approven, and encouraged to go on in his studies.

[Mr. William Young, Schoolmaster at Tough, had trials prescribed.]

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At Alfoord Januar 12, 1687.

The Schoolmaster of Tough had ane Exegesis *De transubstantiatione*, &c.

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At Alfoord Februar 16, 1687.

There was no exercise, the minister of Alfoord being at South.

[The fast for the seed tyme has been observed.]

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At Alfoord March 9, 1687.

The minister of Alfoord exercised, &c.

[The next meeting privy censure.]

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At Alfoord Apryle 6, 1687.

The minister of Lochell did discourse, &c. [Privie censure.]

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Wil: Garioch, Clerk.

At the King's Colledge Kirk Aprile 19, 1687.

This Presbyterie book of Alfoord is approven by the Lord Bishop and Synod.

Mr. Th : Crevey, Clk.

Referres of the Diocesian Synod of Abd: holden in Aprile 1687.

At the King's Colledge Kirk Aprile 19, 1687. Sess: 2^a. post meridiem.

After prayer, the Lord Bishop did represent what had come under consideration in the conference viz : that, after reading of the Act of the former Synod anent the *Centesima*, Mr. Adam Sutherland, present Collector, had desired that his accompts might be revised, and seeing he is now transplanted from being minister at New Machar to be parson of Duffes in Morrow, that another might be nominat and appointed Collector, and that, for the more speedy and effectual ingathering of the *Centesima* from the deficientes, ane Overture had been proposed, that each moderator might be impowered to receive the same from the respective bretheren in their Presbyteries, and deliver it to the generall Collector, and seeing the moneyes alreadie lent out are in severall hands in small parcels, that it had been proposed that the soumes might be uplifted, and secured in the hands of some Society and Corporation, who will pay the yearly curent therof, which will much facilitate the work of the generall Collector. The bretheren of the Synod did unanimouslie approve of the said Overtures, and the moderators of the severall Presbyteries are hereby ordained and impowered to collect the *Centesima* from their bretheren, to take bonds, grant discharges, and use all legall diligence against deficientes, as fully as the generall Collectors have done, or might doe, and that the moderators shall give ane accompt of their diligence herein at the next Synod anent the uplifting of the money of the *Centesima* from the severall hands in which it lyes, and securing it in one hand as said is.

Anent the electing of a generall Collector, the Lord Bishop having proposed a list of three of the Synod viz: Dr. Blair, and Dr. George Garden, ministers at Abd.; and Mr. John Keith, minister at Old Machar, the bretheren did, by their unanimous vote, nominat and choose Dr. George Garden to be generall Collector, and did appoint that where there is any

of the moneyes of the *Centesima* which is not sufficientlie secured, he shall use legall diligence for uplifting the same, and lending it forth upon better security ; and for revising the late Collector's accompts, the Lord Bishop and Synod did appoint that the parsones of Belhelvey, Turray, Oyen, and Kincardine, with Dr. George Garden, and the Clerk of the Synod, shall meet this nyght, and revise the said accompts, and give in their report theranent at the next Session.

The Lord Bishop aud Synod considering that, although there have been severall Acts of Synod formerly made, anent the drawing up of a forme of Catechisme, and some bretheren nominat for that effect, yet there had nothing been done as yet in order thereunto, and finding that, for making the thing more feaseable, it were fitt that one should be employed for drawing up a draught, and that he should present the same to be considered by the rest of the bretheren, did therfor seriously recommend to Dr. Sybbald, Professor, to draw up the said Catechism, and that Dr. Midelton, Principall, Dr. Garden, Professor, the ministers of New and Old Abd:, with the parsones of Banchory and Belhelvey, shall meet, when Dr. Sybbald shall call them, for revising the samen, and that they give ane accompt of their diligence at the next Synod.

The Lord Bishop and Synod considering a supplication given in by one Andrew Bowheir, a French protestant, who, upon the account of the persecution raised in France against them of the Reformed Religion, was necessitat to leave that Kingdome, with his estate and fortune therin, and is at present, with his wife and children, living at Abd:, in a very mean condition, and seeing the Presbyterie of Abd:, and some others, have alreadie contribute for his supplie, therfor intreating that order and warrand may be given for a voluntarie contribution to be gathered throughout the rest of this Diocess, for supplying him and his family, did therfor seriously recommend him to the severall bretheren within this Diocess for receiving a charitable contribution from the respective congregations which have not alreadie collected for him, and that the severall moderators be carefull to gather in the collections from their bretheren, and send the same, either to the said suppliant, or to Dr. Midelton, Principall.

The ministers' relicts formerly inrolled are again appointed to be supplied, and each of them is, at this tyme, to receive ten merks ; as also (*blank*) Ross, son to Mr. James Ross, late minister at Tarland, is inrolled

for supplie. Lykwayes (*blank*) Forbes, who is a grand child of Bishop Patrick Forbes, is inrolled, and they are to be supplied conforme to the ministers' relicts.

The Presbyterie book of Alfoord is approven, and it is appointed that the severall Presbyterie books shall bear accompt of the observation of the King's birthday, of the publick fasts, and of reading the proclamations against leasing making.

Aprile 20. Sess: 3. ante meridiem.

After prayer, the bretheren appointed to revise Mr. Sutherland's accompts having mett, gave in report of their diligence viz: that they have found that the principall soume given in by Dr. Innes, in October last, amounted to three thousand, five hundreth, sixtie and nine libs; sixteen shillings, and eight pennies Scots, out of which was to be deduced the soumes contained in three severall bonds, granted by the late ministers of Fyvie, Clat, and Leslie respective, amounting in all to the soume of eightie eight pounds, six shillings, and eight pennies Scots, conforme to Act of Synod theranent, which being done, there remained of principall soume, three thousand, four hundreth, and eighty one pound, and ten shillings Scots, and that Mr. Adam Sutherland, Collector forsaide, has received bonds from three severall ministers for their proportions of the *Centesima*, amounting in all to fiftie two pound Scots, and that he hath received in readie money from severall persones, the soume of fourtie six pound, seventeen shilling, and that he hath debursed the soume of fourtie pound Scots, to ministers' relicts, conforme to Act of Synod theranent, so that there remained in his hand six pound, seventeen shilling, which he instanter delivered to Dr. Garden present Collector, so that the bonds, and six pound seventeen shilling forsaide being added to the former principall soume, it amounts in all to three thousand, five hundreth and fourtie pound, seven shilling Scots, and this besides the carents given up in Dr. Innes accompts which are yet resting, except what Bailie Robertson and Bailie Gordon have payed for the term of Martinmas last, after making of which report, the Lord Bishop and Synod did approve of Mr. Adam Sutherland's accompts, and did exoner him of his haill intromissions with the *Centesima*, and returned to him their heartie thanks for his pains theranent.

The former Act of Synod is herby renewed, appointing that such women as doe father children begotten in uncleanness upon decent persones, who were neither delated by them, nor confessed guiltines while able, shall remove the scandall as adulteresses in sackcloath.

The Lord Bishop and Synod considering the miserable and indigent condition of the persones after mentioned, thought fitt to recommend them to the charitable supplie of the severall congregations within this Diocess, Mr. John Sandison who, being some tyme a minister in Morray, was necessitat to leave his charge by reason of bodily distemper; Mr. John Corbat, who sometymes taught a Schooll, is now incapacitate through age and infirmity; William Chrichtone in the parochin of Ach-reddie; Gilbert Anderson heavily diseased of the stouny gravell; Peter Forbes, in Kincardine, who had his house and goods consumed by accidentall fire.

The severall Presbyteries being removed, in order to privie censure, had a good testimonie, and were approven, and the Lord Bishop did seriouslie recommend to all the bretheren to attend carefullie upon their charge, and that they be diligent in going about the severall duties of their ministeriall calling, that they preach Christ Jesus, and warn every man, and teach every man, both in their dutie to God, and to the King, and that they beware of suggesting to the people needless feares and jealousies, or raising in their minds any bad opinion of their superiours, or their actions, or doing anything else which may have a tendencie to allienating of people's affections from their governours, and so concluded with prayer.

Deficients to the *Centesima* within the Presbyterie of Alfoord are:—

- Mr. Andrew Jaffray rests five years.
- Mr. Livingston three years and an halfe.
- Mr. Thomas Robertson six years.
- Mr. John Robertson five years.
- Mr. John Alexander has payed nothing.
- Mr. Alexander Browne rests five years.
- Mr. Alexander Seatone has payed nothing.
- Mr. William Johnstoun rests six years.

At the King's Colledge, Apryle 20, 1687.

The bretheren did conveyne, and appointed their next meiting to be at Alfoord May 18, and the minister of Strathdone to have the exercise.

At Alfoord May 18, 1687.

The minister of Strathdone exercised, &c.

The next meiting is appointed to be at Cabrach June 15, in order to a visitation of that Church, &c.

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At Cabrach June 15, 1687.

The minister of Tullinessell preached, &c.

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The minister gave in a list of the elders' names as followes, James Shyde, William Grant, John Gordon, Alexander Roy, George Gordon, William Whitson, John Marnoch, who compeiring, with such of the heritors as were present.

It is found there is no mortification in the parish.

Lykewayes there is no School, the parish not being able to afford any provision competent for a Schoolmaster.

That the fabrick of the Kirk is not altogether in repaire, which was represented to the heritors.

That the minister has a sufficient Stipend legallie secured, with all the other conveniencies, &c.

There are of church utensils, a laver for baptisme, tables, and two cups for the holy communion.

The Session book not being as yet in readines, it is appointed to be filled up *primo quoque tempore*.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.)

[The next meiting is appointed.]

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At Alfoord July 6, 1687.

There was no exercise, in respect of the minister's absence, who is reported to be very sick.

The meiting being constitute by prayer, it is appointed there be a visitation of the parish of Glenbucket, &c.

[Fast for craving God's blessing on the harvest.]

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At Glenbucket July 27, 1687.

The minister of Kearne preached, &c.

[Fast for harvest observed.]

The minister gave in a list of the elders' names as followes, Mr. William Ferguson, Arthur Nories, Peter Gordon, John Alexander, Archibald Reid, Jerome Spense, William Marnoke, William Couper, William Bettie, who compeired, with Adam Gordon of Glenbucket, and such masters of families as were present.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.)

There is no mortification in the parish.

That there is a School, and some tolerable maintenance for a School-master.

That the minister hath a competent Stipend, with other conveniencies allowed by law.

That the Kirk is sufficientlie repaired.

That there are of utensils for church service, a laver for baptisme, two tables, two cups with cloathes for the communion.

[Discipline formallie carried on, and the poors' money distribute duely.]

Anent a petition given in by George Benton, concerning his wages as officer to the Session, the Presbyterie thought fit to refer the same to the laird of Glenbucket, and the Session.

[Mr. Alexander Walker, Student of Divinitie, had trials prescribed.]

At Alfoord August 24, 1687.

The minister of Cushnie exercised, &c.

[The next meiting privy censure.]

Mr. Alexander Walker, having presented testimonies from the Professors of Divinitie, sustained the trial of Languages, Greek and Hebrew, and was approven.

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At Alfoord September 21, 1687.

The minister of Keig had a discourse concerning the duties of ministers, &c.

[Act anent the *Centesima* recommended. The sacrament has been celebrate. Cabrach, the discipline formally carried on, and the poors' money distribute.]

Wil: Garioch, Clerk.

King's Colledge Kirk, October 5, 1687.

The Presbytrie book of Alfoord is approven by the Lord Bishop and Synod.

Mr. Th: Crevey, Clk.

Referres of the Diocesian Synod of Abd: holden in October 1687.

At the King's Colledge Kirk, Octobris 4th Sess: 2^o. post meridiem.

After prayer, the Lord Bishop did require of the severall moderators an account of their diligence anent the *Centesima*, conform to the Act of the former Synod, and all of them reported that they had requyred such of their bretheren as were deficient to pay in their proportions therof, and that they had ingaidged either to pay in the money, or give bond therfor at this Synod. Wherfor it is appointed that they shall meet with the generall Collector for clearing that affair once before the rysing of the Synod, and the former Act of Synod is hereby renewed, in order to such as shall as yet be found deficient.

It is appointed by the Lord Bishop and Synod that, upon the two Lord's dayes immediatly preceeding the publick fasts before seed time and harvest, intimation be made by the severall ministers to their respective congregations, anent the observation of the said dyets, that the

people being seriously exhorted to their duty, and tymously advertised of the dyets of these fasts, none of them may pretend ignorance therof, or do anything unsuitable therunto, and that no minister shall homolgate the nonobservance of the forsaid fasts in their people, as they shall be answerable.

The contribution for repaireing the harbours of Peterhead and Stonehyve is again recommended to such as are deficient.

The Lord Bishop did represent that Sir Philip Anstruther, of that ilk, had obtained an Act of Privie Councell, for a voluntary contribution for repaireing the harbour of Anstruther, Fyff, and that the copies of the said Act are already come to his hands to be distribute amongst the bretheren of this Diocess, and therfor did recommend to the bretheren to be carefull in making intimation of the said contribution to their respective congregations, and gathering in the soume, how soon the coppies shall be sent forth to them.

Alexander Amidaeus, an Italian Professor of the Hebrew Language, who is lately come to Abd.; and being an aged man in a mean condition, is recommended to the bretheren for supply, in order to his better encouragement in this place.

The Lord Bishop and Synod, considering the mean, and necessitous condition of Mr. John Irvine, late minister at Cabrach, did againe recommend him to the charitable supply of the severall bretheren of this Diocess, and that they may the more freely and willingly contribute for him, have therfor forborn to impose any particular quota, but have left it to their own discretion, as God shall be pleased to move their hearts, and for the said Mr. John his greater ease and convenience in receiving what the bretheren shall be pleased to allow him, it is recommended to the moderators to cause collect the samen, and send it in to Abd: to him.

Octobris 5. Sess: 3°. ante meridiem.

After prayer, the Lord Bishop and Synod considering a representation made anent the Professor of Divinitie's manss, how that Dr. Gardin hath expended considerably upon the reparation therof, and is going about for doing of these and other thinges, which at the former Synod were judged expedient to be done for making it a sufficient lodgings, and therfor it were just that some course should be fallen upon for refunding

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to him the said expenses, did therfor condescend that each minister in this Diocess should contribute the soume of two merks and a half against the next Synod for that effect, and thereafter the manss is to be com-prysed and delivered, as was enacted at the former Synod.

The Lord Bishop and Synod considering the deplorable condition of the cornes and fruits of the ground, by reason of the great deluge of raines which hath fallen out, and constant foggs and mists which have continued since the harvest began, wherby both the cornes, which are for the most part as yet in the fields, and those which are in the yairds, are in hazard of being destroyed by rotting and heating, and seeing that Almighty God doth, by His present dispensation, call for unfeigned repentance and humiliation from all ranks of people, did therfor appoint, that the Lord's day come eight dayes shall be observed throughout this Diocess, as a day of solemne supplication, for begging that the Lord would be pleased of His infinite mercy to pitie us in the season of the year, to avert the present judgement which threatens the land with famine and scarcity of bread, and to send in such seasonable weather for gathering in the fruits of the ground as the present exigencie calls for, and that the people may be the better prepared for the severall duties incumbent to them at such a time, it is appointed that intimation hereof be made by the bretheren to the respective congregations the very next Lord's day, and that the bretheren who are present shall advertise such as are absent of this appointment, how soon they go home.

[Contributions recommended. Privy censure of the Presbyteries.]

At the King's Colledge October 5, 1687.

[Next meiting to be at Alfoord.]

At Alfoord November 2, 1687.

The meiting being constitute by prayer, Mr. Alexander Walker delivered his Exegesis *De purgatorio*, &c.

Anent the proclamation against leeing making, and the ordinance for a solemne supplication, it is found the first has been intimate, and the second duely observed by all present.

At Alfoord November 3, 1687.

Mr. Alexander Walker sustained the questionarie tryall, &c.

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At Alfoord Januar 4, 1688.

Mr. Alexander Walker exercised, &c.

Next meiting is appointed to be this day moneth, and Mr. Robert Milne, preacher of the Gospell, being recommended by our Ordinarie to the bretheren of this Exercise, for passing of his tryals, in order to his settlement in the ministrie at the Church of Forbes, in whose favour his Lordship had received a presentation from the Master of Forbes, undoubted patron thereof, is appointed to sustaine the tryall of Languages, Greek and Hebrew, at the next meiting, and likewise Mr. Alexander Walker to have a popular sermon upon 1 Timothy 4. 8.

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At Alfoord Februar 1, 1688.

Mr. Alexander Walker had a popular sermon and was approven in this, and all other his tryals, and appointed to have a recommendation to the Lord Bishop, to have a licence to preach the gospell publicklye.

Mr. Robert Milne sustained likewise the tryall of Languages.

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At Alfoord Februar 29, 1688.

Mr. Robert Milne sustained the questionarie tryall, &c.

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The Moderator having enquired the severall bretheren if they had observed the fast for the seed tyme, and the publick thanksgiving for the Queen's being with child, declared they had duely observed them both.

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At Alfoord March 21, 1688.

Mr. Robert Milne delivered his Exegesis *De peccato originali*, &c.
[Next meeting privie censure.]

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At Alfoord Apryle 4, 1688.

The minister of Tullinessell had a discourse, &c. Mr. Robert Milne exercised upon 1 Cor. 3. 5, and after prayer, was approven.

[The privy censure passed upon the respective brethren.]

The minister of Tough proposed that Mr. William Young, School-master there, should have allowance to enter tryalls for opening his mouth, in order wherunto the ministers of Alfoord and Keig were recommended by the Presbyterie to have previous conference with him, and make report.

Wil: Garioch, Clerk.

At King's Colledge Kirk, Aprile 18, 1688.

[Presbyterie book of Alfoord approven.]

Mr. Th : Crevey, Clk : (of Synod.)

Referrs of the Diocesian Synod of Abd : holden in Aprile 1688.

At King's College Kirk, Aprile 17. 1688. Sess : 2^o. post meridiem.

After prayer, the Lord Bishop did represent that, in the Conference, Dr. Garden having given in his accounts of the *Centesima* during his intromissions the last year, he had earnestly desired that his accompts might be revised, and he exonerated of that charge, since he could not any longer wait upon it; wherupon it had been recommended to Dr. Innes, Dr. Ross, and Dr. Blair, the parsones of Kincardin and Oyen, to meet this night with the Collector forsaide and Clerk of the Synod, for revising the

said accounts, and giving in the report to the Synod to-morrow, and that they were to think upon the choosing another Collector against that time.

The Lord Bishop did, in like manner, represent that the matter anent the Professor of Divinitie his manse, having come under consideration in the Conference, and it having been found that, although there had been an Act past at the last Synod, wherby the brethren were willing to burthen themselves in two merks and ane halfe each of them, for making up to the Professor what expense he had been at in repairing the said manse, and for doing some other small things, which, at the last visitation therof, had been judged expedient to be done for making it a sufficient lodging, yet there had been nothing of the money appointed for the end forsaide as yet collected, and therefor it is recommended to the moderators of the respective Presbyteries, to call the bretheren this night, and that they collect the said two merks and a halfe from each of them, and make report at the next session.

Alexander Amidaeus, Hebrew Professor, is again recommended for supply to such as have not supplied him.

It is seriously recommended to the severall Presbyteries to be diligent in going about the visitation of kirks within their respective bounds this summer, and that particular visitationes be kept at the kirks of such bretheren as are frequentlie absent from Presbyteries or Synods, and that they call them to ane account anent the *Centesima*, and concerning the Clerks of Synod and Presbyteries their dues, and the paying such other things as have been imposed by Act of Synod, and insert account of their diligence hereanent in the Presbyterie books.

Aprilis 18. Sess: 3°. ante meridiem.

The bretheren appointed to revise Dr. Garden's accounts of the *Centesima*, gave in their report as follows, viz. That the summe of his wholl charge amounts to four thousand and nynety seven pounds, eleven shillings, four pennies Scots, and the wholl summe of his discharge amounts to four thousand fourtie eight pounds, two shillings Scots; so that the charge exceeds the discharge in fourtie nyne pounds, nyne shillings, and four pennies Scots, which the Compter is to deliver to the succeeding Collector; and it is found that the summe which was given

up of free money, when Dr. Garden entered Collector, was three thousand five hundred and fourtie pounds, seven shillings, Scots, and it is at present (all debursements to ministers' relicts and children being defalcate) four thousand pounds, lacking five shillings, and this besides what he is to give in as the balance of his accompts, so that it is increased, since Dr. Garden's intromission therewith, in the summe of four hundred and threescore pounds, two shillings Scots. After making of which report, the Lord Bishop did, in name of the Synod, return their hearty thanks to Dr. Garden for his paines in this affair, did approve his accounts, and he is hereby discharged of his wholl intromissions therewith.

The moderators of the respective Presbyteries report, that, conforme to appointment yesternight, they had called the bretheren together for paying in what was condescended upon for repairing the Professor's manse and that they were all ready to deliver the same presentlie, but with this speciall proviso, that seeing it was declared by those who were appointed to visit the said manse the former year, that if the walls were pinned, and some other little things done, which the Professor desyred then might be done, the expense wherof would amount to fiftie merks Scots, the said manse would be a sufficient lodging, and seeing they were willing to advance the forsaid fiftie merks for making it sufficient, by and attour the refounding of what had been formerly expended upon it by the Professor, that he shall be oblidge, during his incumbencie, to maintaine the said manse, and to leave it in as good condition at his removall as it is at present, which the Professor promised to doe, and did exoner the Synod of any further expenses for repairing the said manse, unless the rooffe, or any other part of that lodging should happen to fall, or decay through length of time, or any other casualitie not occasioned by his neglect, and which he could not possibly prevent. Wherfor it is ordained that such of the money forsaid, as is in readines to be delivered, be given up into the hands of the Clerk of the Synod, who is to be accountable therfor, and that the moderators shall requyre of such of the bretheren as shall be deficient at this time, their proportion of the said money, how soon they go home, and send it in with all diligence to the Clerk of the Synod, as said is.

The matter anent Mr. John Irvine his supplie coming under the consideration of the Lord Bishop and Synod, and it being put to the free vote of the Synod, what they would think fitt to allow him, they did

unanimouslie condescend to give him a fourteen pence at each Synod from each minister, and it is recommended to the moderators to requyre the bretheren to pay the said fourteen pence to the said Mr. John in time coming.

Concerning the Presbyterie book of Alfoord. It being found that there were some things insert therin, anent a young man's tryals, which both the moderator and bretheren of the Presbyterie had disowned as done by them, and seeing it is declared to be only the Clerk's action, therfor it is recommended to the moderator and Presbyterie to call the Clerk to account theranent, and censure him therfor, and otherwayes the book is approven.

The next meiting of the Synod is appointed to be upon the first Tuesday of October next.

The severall Presbyteries being removed, in order to privie censure, had a good testimonie, and were approven, and the moderators continued as formerly, and the Lord Bishop did seriously exhort all the bretheren to take heed to themselves, and to the flock of God committed to their charge, and that both in their doctrine and behaviour in private and in publick they shew themselves examples of piety toward God, loyaltie to the King, and purity in the eyes of all men, and that, conforme to former Acts of Synod, they shall conclude their publick prayers with the Lord's prayer, and their publick praises with the doxologie, and that, when children are presented to baptisme, there be a publick rehearseall made of the Christian faith, as the same is contained in the Apostolick Creed, that they be carefull to administrat the Sacrament of the Lord's Supper, at least once a year, taking the most convenient time for it, viz: at Easter, if they can possiblief doe it; as also did recommend to all the bretheren to give a good example to the people in all places where they come, in using such a reverent and grave behaviour while they are about the publick worship and service of God, either in time of hearing or preaching the Word, as the message of God, and respect due to the place of His publick worship call for, and finallie concluded with prayer.

Names of such bretheren within the Presbyterie of Alfoord as are resting their two merks and a halfe for the Professor's house viz.: Mr. John Alexander at Kildrummie, Mr. Alexander Browne at Cabrach, Mr. John Robertson at Strathdone, Mr. William Garioch at Kennethmount, and the minister of Forbes.

Deficients in *Centesima* in Alfoord.

Mr. Andrew Livingston rests three years and ane halfe.

Mr. Andrew Jaffray, fyve years.

Mr. Thomas Robertson, six years

Mr. John Alexander has payed nothing.

Mr. Alexander Seatone has payed nothing.

At the King's Colledge Apryle 18, 1688.

The bretheren did meet, and appointed their next dyet to be at Alfoord, May 9, and Mr. Robert Milne to have a popular sermon upon Philippians 2. 9, 10.

At Alfoord May 9, 1688.

Mr. Robert Milne preached &c., and, after prayer, was not unanimously approven, in regard they judged it too Scholastick, but by others sustained as a competent tryall.

The next meeting is appointed to be May 30, 1688, and the ministers of Alfoord and Keig, who were appointed to conferre privately with Mr. William Young, having judged him fitt to be recommended, the tryall of the Languages was prescribed unto him, to witt, the fourth psalme in Hebrew, and the Greek *ad aperturam*.

Concerning the referrs of Towie, Cushnie, Strathdone, Glenbucket, Cabrach, Lochell, and Tullinessell, no report, in regard of the respective ministers their absence, who were notwithstanding excused, by reason of the storminess of the weather, and the unpassibleness of the waters.

At Alfoord May 30, 1688.

Mr. William Young sustained the tryall of Languages, and was approven.

The next meiting is appointed to be this day fyve weeks, July 4, at Kildrummie, for a visitation of that Church, &c.

Mr. John Leslie, Schoolmaster at Towie, was established Clerk to the Presbyterie, upon the minister of Kennethmount his demission, who was formerly in that office.

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At Kildrummie July 4, 1688.

The minister of Kenethmont preached &c.

The minister gave in a list of the elders' names as followes, Alexander Kerr, William and John Conans, George Frazer, Patrick Watt, John Dunne, John Esson, who being called, compeired with such of the heritors and masters of families as were present.

(The usual course followed as to minister and elders, and the usual exhortations given to minister, heritors, elders, and heads of families—see Cushnie p. 228.)

There is no considerable mortification in the parish.

There is a School and a maintenance for a Schoolmaster, and the Schoolmaster approven of.

That the minister hath a competent Stipend, with other conveniences suitable.

That the Kirk is in sufficient repair, and provided of these utensils viz.: Communion tables and two cups, a laver for baptisme, and a large Bible.

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The severall bretheren being interrogate if they had observed the thanksgiving for the prince his birth, all present declared that they had carefullie observed it.

Anent the Act against leasing making, it being enquired whether it had been published, as enjoyned by the Act of his Majestie's Secret Councell, it was answered affirmatively.

The next meiting to be at Alfoord July 25, and Mr. William Young to sustain the questionarie tryall.

At Alfoord July 25, 1688.

Mr. William Young sustained the questionarie tryall, and was approven. The next meeting is appointed to be at Alfoord August 22, and Mr.
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William Young to have an Exegesis *De autoritate Scripturae*. The which dyet was intended by the Presbyterie for a visitation of the Kirk of Clatt, but in regard that the minister informed that his manse was not in repair, and that therby he could not convenientlie sustain it, it was deferred.

[Annual fast observed.]

It was inquired of the bretheren who were absent the former dyet, if they had intimate the proclamation against leasing making, and observed the thanksgiving for the prince his birth, who declared they had duely observed the same.

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At Alfoord August 22, 1688.

Mr. William Young delivered an Exegesis *De autoritate Scripturae*, and was approven.

[Next meeting privy censure.]

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At Alfoord September 19, 1688.

The minister of Tough had a discourse relating to the conscionable and faithfull discharge of ministerial duties, &c.

[Privy censure.]

The referrs of the late Diocesian Synod being read for the second time, and the referrs therein mentioned that did concern this our Presbyterie were taken into consideration as followes viz.: That concerning the *Centesima* it was particularly recommended to such as were deficient, that they should take in the money with them at the ensuing Synod, and deliver the same unto the Collector appointed by the Lord Bishop and Synod for receiving of the same, or satisfie him by securing him theranent, whose names we need not here make publick mention of, for that they are well enough known unto him.

As also, as to that other referre anent the contribution for reparation of the manse belonging to the Professor of Theologie in Old Abd., it was seriouslie recommended to all them who had not been present at the former Synod, and so consequentlie deficient of their severall proportions

condesended upon, that they should punctuallie be in readines to pay it up at this time, which they engaged to doe.

And moreover, anent that other referre appointing the former Clerk of our Presbyterie his censure mentioned in the forsaid referre, the Presbyterie did injoyne him to make a publick acknowledgement of his fault, which he declined to doe, in regard that the charge against him was, as to him, *res judicata*, and also for that he had no probation led against him, nor was he convict of any malversation by his own confession, and therfor is well satisfied to referre himselfe unto the sentence of the Lord Bishop and Synod.

The referre made in favour of Mr. John Irvine his supplie is seriouslie recommended to the severall bretheren, and that he be no further postponed therin.

As also the two other referres, the one concerning Amidaeus his supplie by those who have not supplied him formerly, and the other concerning the punctuall payment of the Clerks of Synod and Presbyteries their dues.

[Sacrament of the Lord's Supper observed. Session register of the Church of Kildrumie.]

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The next meeting is appointed to be October the 3^d, at the King's Colledge in Old Abd:.

Absent this day, the moderator, being under his former indisposition and inabilitie for to travell, and the minister of Clatt, upon whom the privie censure is ordered to passe, upon their next appearance at the Presbiterie.

Jo: Leslie, Clerk to the Presbiterie.

At the King's Colledge Kirk, October 2, 1688.

This Presbiterie book of Alfoord is approven by the Lord Bishop and Synod of Aberdeen.

Mr. Th: Crevey, Clk.

Notes

READER. NOTE I, PAGE I.

THE office of *reader* seems to have had its origin in the Roman Catholic Church ; at least a similar office—that of *lector*—existed in that Church previous to the Reformation. It arose in this way. After the invention of printing, copies of the Scriptures were multiplied. Very few, however, could read them for themselves. Accordingly, a person called the *lector* was appointed to read portions of the Bible to the people in Church.

The *reader* in the Presbyterian Church had somewhat similar origin and duties. It was not one of the Ecclesiastical Orders of the Scotch Reformed Church, but was devised to meet a want. At the Reformation, and for many years afterwards, there was a great scarcity of ministers. "In 1567 there were only 257 ministers assisted by 151 exhorters, and 455 readers ; and in 1574 the numbers had increased to 289 ministers and 715 readers." The reader was thus a necessity. Frequently one minister had charge of several parishes with a reader in each. The "First Book of Discipline," drawn up by Knox, &c., and which contains what we may call the Ecclesiastical Polity of the Scotch Reformers, enacted that "in the Churches where no minister can be had presently, must be appointed the most apt men that distinctly can read the Common Prayers and the Scriptures." In 1580, when ministers were more numerous, the General Assembly took into consideration "qwhither readers should be sufferit to continow," and came to the conclusion that "so many as beis sound and travellit in reading be the space of twa yeares, and hes not profited that they are able to be pastores, and to preach the Word of God, shall be deposit from the reading." Next year, in 1581, the office was abolished, the Assembly decreeing that "in no tymes comeing any reader be admitted to the office of reader be any having power within the Kirk." The Act, however, was not strictly enforced, for now and then afterwards we meet with instances of the appointment of readers, or application for their appointment.

In 1662, when Episcopacy again became the Established Church, the office of reader was revived, and continued throughout the whole Episcopal period. After the Revolution of 1688 and the restoration of Presbytery, the office gradually fell into disuse, though in some districts of the Highlands, it is said to have lingered on to a period not very remote.

The duties of the reader were various. At the first meeting of the Diocesan Synod of Aberdeen after the Restoration—held 21st October, 1662—"it was enacted by the Bishop, with consent of the brethren of the Synod, that there shall be readers of the Scriptures in every congregation." The reader required to be authorised by the Bishop, and the Synod was to take notice "of his ability and qualification for the exercise of reading." To mention some of his duties, he was to read the Scriptures before the morning and evening services, to keep Books of baptisms, marriages, and burials, to receive the names and proclaim the banns, to hear persons about to be married, "rehearse the Lord's Prayer, the Beleve, and the Commandments of God." On the other hand, he was not to pronounce the blessing—the minister was to do that; on week-days he might pronounce it, and on Sabbath days if the minister was necessarily absent, and though in prayer he used only the Lord's Prayer he was not to be censured.

Dr. Sprott, in his "Introduction to the Book of Common Order," thus describes the reader's service in Church:—"The bell having been rung an hour before was rung the second time at 8 o'clock for the reader's service. The congregation then assembled, and engaged for a little in private devotion. The reader took his place at the 'lectern,' read the Common Prayers, and in some Churches the Decalogue and Creed. He then gave out large portions of the Psalter, the singing of which was concluded with the *Gloria Patri*, and next read chapters from the Old and New Testaments, going through in order any Book that was begun, as required by the 'First Book of Discipline.' After an hour thus spent the bell rang the third time, and the minister entered the pulpit," and conducted the minister's service. As we have already indicated, the office of reader in the Scottish Churches has long ceased.

LITURGY IN OLD PSALM BOOK. NOTE 2, PAGE 1.

This was the "Book of Common Order," often called "Knox's Liturgy." After Knox's return to Scotland in 1559, the "Book of Geneva," drawn up for the Scotch congregations in Geneva, seems to have been in use in the Scotch Reformed Church. Between 1562 and 1564 this Book was revised, new prayers added, and the psalter completed. The "Book of Geneva" thus revised constitutes the "Book of Common Order." The General Assembly in 1564 ordained that "every minister, exhorter, and reader shall have one of the Psalm Books lately printed in Edinburgh, and use the order contained therein in prayers, marriages, and administration of the Sacraments." This Psalm Book was just the "Book of Common Order." It was used in the worship of the Scotch Church alike under "Presbytery" and "Episcopacy" from 1564 to 1645. At this latter

date the "Westminster Directory," the present law of the Scottish Church as to worship, was adopted. But in 1662, when Episcopacy was restored, the "Westminster Directory" was forbidden, and the "Liturgy in the old Psalm Book" enjoined. Still, though the general practice was as stated above, there is little doubt that, both in Presbyterian and Episcopal times, there were ministers who preferred and used—some partly, some altogether—extemporaneous prayers.

THANKSGIVING ON 5th NOVEMBER. NOTE 3, PAGE 2.

The reference is to the "Gunpowder Plot." The account generally given of the "Plot" is this. The Catholics disappointed that James, on his accession to the throne of England, did not favour their party, as his mother, Queen Mary had done, formed a conspiracy to destroy the King, Lords, and Commons. A cellar beneath the House of Lords was hired. In it were stored barrels of gunpowder and other articles. November the 5th, 1605, was the day fixed for the explosion. A few days previously, however, the plot was discovered through a hint given in an anonymous letter. The vaults were searched, and one, Guy Fawkes, a Spanish officer, was caught in the very act of preparing the matches for the explosion. The plot was thus frustrated, and for long the 5th of November was observed throughout the kingdom, as a day of thanksgiving for the discovery of the plot, and the escape of the king, &c. Rightly or wrongly, the Catholics were regarded as connected with the dreadful crime contemplated. Severest penal laws were enacted against them, and often enforced with but little regard to justice or to guilt. To be a "papist" was enough to create suspicion, and expose to trouble, if not to something worse. No doubt in those days—and not in them alone—the party, or at least the Church party, out of power, was prone enough to plan and plot for the overthrow of its adversaries. Not very scrupulous was it in trying to help its case by making the most of anything that would excite suspicion against the other. And so, after all, papists and protestants were probably not so black as by each other they are painted. Not all said by either can be accepted as gospel.

As regards the Gunpowder Plot, it is right to add that a work has lately been published strongly denying any general connection of the Catholics with the plot, if plot there were at all. The book is by one Father Gerard. Its title is "What was the Gunpowder Plot?" Father Gerard's work has been criticised by several writers, and its conclusions disputed. The fullest and at the same time the fairest reply is one just published (1897) under the title "What Gunpowder Plot was," by Dr. Samuel Rawson Gardiner. The result is to leave the question very much as it was before Father Gerard's publication.

DIRECTORY OF THE LATE ILLEGAL ASSEMBLY. NOTE 4, PAGE 2.

The "illegal Assembly" was the Westminster Assembly. The "Directory" to be laid aside was the "Directory for the Public Worship of God" drawn up by that Assembly in 1644. The "Directory" was sanctioned by the General Assembly of 1645 on February the 3rd, and on the 6th was ratified by the Scottish Parliament, and ordered to be observed by all ministers in the kingdom. After its sanction by Parliament and the General Assembly, it, in a great measure, superseded the "Book of Common Order." From 1645 to the present day, it has been the "Directory for Worship" in the Scottish Presbyterian Church, though many of its requirements are not now acted on. But although drawn up with the intention of securing "happy unity and uniformity in religion amongst the kirks of Christ in these three kingdoms" it soon and signally failed in this. Episcopalians and Independents discarded it. And in Scotland, in 1662, only seventeen years after its sanction by Parliament and Assembly, the Diocesan Synods, on the re-establishment of Episcopacy, ordered it to be "layd assyde, and not made use of in tyme coming." It thus came to be the Directory for the Presbyterians alone.

PAPISTS. NOTE 5, PAGE 2.

After the Reformation severe measures were taken against the Catholics. They were suspected of being constantly engaged in plotting against Church and State. In those days the Churches had no idea of religious toleration. The persecuted in turn became the persecutors. Roman Catholics, Episcopalians, Presbyterians, were equally intolerant, equally prone to persecute when they had the power. So the abolition of Presbyterianism at the Restoration brought no relief to the Roman Catholics. The only thing in their favour was, that those in power were generally so engrossed in persecuting the Presbyterians that they had not much time to attend to the Catholics, whom they equally hated and dreaded. In Aberdeenshire, and other parts around, there was still a considerable number of Catholics. Doubtless, in the Alford Presbytery and neighbouring district, this was due in no small measure to the influence of the Marquis of Huntly, who all through remained a keen adherent of popery, and who is said to have boasted that he could set up the mass in three counties. It is noticeable that very often when the names of those accused of popery are mentioned there is a "Gordon" among them, *e.g.* in Kennethmont, Gordon of Cults, Gordon of Mosstown; in Auchindoir, Gordon of Craig; in Tullynessle, Gordon of Terpersie; in Keig,

Gordon of Pittendreich. In October 1662, at the very first meeting of the Synod of Aberdeen, severe measures were taken against Roman Catholics. Ministers were enjoined to take particular notice of papists in their parishes, and to send their names to the Bishop that they may be sent to his Majesty's Privy Council. No one was to "recept seminarie priests and Jesuits." At Synod, October 1663, because "some gentlemen and persones of qualitie had sent their children beyond the seas to be educated in popishe universities," means were to be adopted to prevent this in future, to restrain the "spreading leprosie of poperie," and a "solid way taken for training up the children in the Protestant religion, especially the young Lord, the Marquis of Huntly, and that the children already sent abroad be reduced," (p. 29). Again and again we find similar enactments. "In this respect (persecution of Roman Catholics) Episcopacy abated nothing of the fervour of Presbytery. It was equally zealous and equally intolerant." (Stephen II., 210.)

PERSONS TO HAVE OVERSIGHT OF THE PEOPLE. (KIRK SESSION)

NOTE 6, PAGE 3.

This was just the Kirk-Session, though not so-called in Episcopal times. Synod 1662 enacted "that every minister within this diocie mak choice of so many within his parioch, of the most able, qualified, and understanding persons to have an inspection and oversight of the people, &c." (p. 3.) It is from the "First and Second Books of Discipline" (1560 and 1581) we get the constitution of the Presbyterian Church. One of the Ecclesiastical Assemblies was the Congregational Assembly, which came to be called by the better known name of the Kirk-Session. The office and duties of elders as given there are almost identical with what are given in our "Record." They were to be "men of best knowledge in God's Word, and cleanest life, men faithful and of most honest conversation that could be found in the Church." They were to "assist the minister in all the public affairs of the Kirk, delate to him scandals," &c. At first, elders were appointed only for a year, "lest they should presume too much." They might, however, be re-appointed. "No stipend was to be assigned them for their labours, which were not deemed to be such as to withdraw them from their usual employments." During the Episcopal period there was no representation of the eldership in the Presbytery or Synod. With this exception, the eldership, though Presbyterian in its origin, yet continued in full operation in the Episcopal Church in Scotland from 1662-1688.

EXCOMMUNICATION. NOTE 7, PAGE 3.

There were two kinds of excommunication, "Lesser" and "Greater." Lesser excommunication was simply suspension from Church privileges. If the offence was acknowledged, and submission to discipline made, then, after undergoing sufficient penalty, the offender was restored. But if he did not submit—was "contumacious"—the "process" went on before the Session, was reported to the Presbytery, sometimes also to the Synod, and instructions received as to further procedure. The next steps were that the delinquent was cited by name three several Sabbaths from the pulpit of the parish of his residence, but if he absconded, or his residence was not known, from all the pulpits of the Presbytery; this failing, he was prayed for publicly three several times, and the sanction of the Bishop having been obtained, the sentence of *greater* excommunication was pronounced against him. Some of the offences or crimes for which this latter sentence was inflicted were murder, adultery, refusing to abjure popery and attend the parish Churches, witchcraft, charming, &c. The sentence was a terrible one, and if literally carried out must have been almost unbearable to the excommunicated. For instance, he was not allowed to reside in another parish, and in his own, people were not to receive him into their houses or have any intercourse with him, those doing so might themselves be excommunicated. On one occasion a minister was rebuked by his Presbytery for asking a blessing before supper when an excommunicated person was present. The law of the Church was, that no parishioner was to "haunt or keep company" with an excommunicated person. (For "Forms of excommunication" see pp. 126, 127.)

LICENSING YOUNG MEN. NOTE 8, PAGE 3.

The course of study for the ministry was, we may say, similar to what it is at present in our Presbyterian Churches. Students attended first the Arts Classes, then a four years' course of Divinity. Each year they had to appear before the Presbytery to be tested on the progress they were making in their studies. Before receiving licence to preach, they had to undergo "trials," the name still used. The "trials" consisted of (1) "Questionary trials," an examination in Philosophy, &c.; (2) a "Popular Sermon"; (3) trials in the "Languages," Greek and Hebrew; (4) a "Common Head of Controversy," a discussion in Latin on some subject prescribed by the Presbytery, such as *De formali ratione justificationis*, *De visibilitate Ecclesiae*, *De efficacia gratiae*; (5) an "Exercise and Addition," a critical discourse on some portion of the Hebrew of the Old Testament; (6) an "Exegesis" or "Critical Discourse" of some portion of the Greek of the New

Testament. If the student passed his trials satisfactorily he was "censured and approved," and got a letter of recommendation to the Bishop that he might be licensed to preach—"his mouth opened." Sometimes the Presbytery was not satisfied with the appearance made. On page 280 we have an instance of this. The young man was ordered to study Hebrew. It was also enacted (p. 176) that if the student did not know "positive and polemical Divinity," the trials were not to go on. When the probationer got a presentation to a parish, "trials" similar to those for licence had again to be gone through, and if approved he got a testimonial to the Bishop that he might receive ordination; then he was sent back to the Presbytery to receive institution, *i. e.* admission to the charge.

From the above, it will be seen that the Presbytery *tried* the young men and *instituted* them after ordination, but that the Bishop *licensed* and *ordained* them. If the Bishop was out of the country, or the See vacant, another Bishop ordained, *e. g.* Mr. John Mair was ordained by the Bishop of Edinburgh (p. 11). In similar circumstances the Presbytery was allowed to licence; *e. g.* Mr. Burnet was licensed by the Presbytery (p. 36). But when the Presbytery licensed, the parties had afterwards to go to the Bishop to get his approval of what had been done. Thus licence or ordination by the Presbytery when authorised was not regarded as invalid, but rather as defective, wanting something which Episcopal ordination was supposed to confer.

BURSARS. NOTE 9, PAGE 4.

It was long the custom for the Presbyteries to support a young man studying for the Church. Generally each Presbytery had its bursar, though occasionally two united to maintain one, and nominated the bursar alternately. Each congregation contributed so much. As we find from our "Record" as well as the Records of other Presbyteries and Synods, there were often difficulties in getting payment made to the young men. Frequently the bursars complain of arrears being due to them, and stringent measures had to be taken to enforce payment. Sometimes the bursars got leave to "persue by law the persones deficient for payment." Occasionally the penalties exacted from offenders were ordered to be produced to the Presbytery, in order that payment of what was owing to the bursar might be made. The object of this bursary system was to educate for the ministry young men of "pregnant pairts" who themselves had not the means. It would appear, however, that it was not always such that got the bursaries. In the Register of the Synod of Dunblane (p. 181), it is stated that a supplication anent

this was presented to the Bishop and Synod, and it was enacted that "persones who were able by themselves and their parents to stay there (at College) without the benefit of a bursary, were not to have the right, where others, especiallie ministers' sons, were capable of the benefit."

MINISTERS SINCE 1649. NOTE 10, PAGE 6.

The reference is to the patronage of Churches. Since the Reformation various changes had taken place in regard to this. Speaking generally, we may say that when Presbytery prevailed, the tendency was to restrict or abolish patronage; when Episcopacy was in power, to restore it. In 1638, when Presbytery gained the ascendancy, patrons in a great measure lost their power, though it was not until 1649 that patronage was abolished by law. In that year Parliament condemned patronage "as an evil under which the Lord's people had long groaned, as having no warrant in the Word of God, . . . as a popish custom brought into the Church in the time of ignorance and superstition." Strong terms these—too strong to last. For many who were keenest against patronage that year, were as keen for its restoration in 1663. The General Assembly of 1649 followed up what Parliament had done, by enacting that the Kirk-Session of each congregation was to elect the minister, who, if approved by the congregation, was to be tried and admitted by the Presbytery, but that should a majority of the congregation dissent, the Presbytery were to appoint a new election to be made, unless the reasons of dissent were grounded in causeless prejudice. It is this abolition of patronage by Parliament and General Assembly that is referred to in the "Record." All ministers settled under the Act of 1649 were either to apply to and receive presentation from their patrons, and collation (*i. e.* admission to the pastoral charge of the parish and congregation) from their Bishops, or lose their livings. Observe there was no re-ordination, the ordination by Presbytery was accepted, considered valid. The great object of this Act of 1662 seems to have been to get the authority of Bishops acknowledged. No minister could retain his living "unless he have collatione from the Bishope" (p. 6), thus acknowledging to the fullest extent the Bishop's authority. The result was that sooner than comply with what they believed to be an unrighteous Act, some three hundred ministers left their manse and livings. In the South and West of Scotland the majority of ministers did so. In Aberdeenshire nearly all *conformed*. In Alford Presbytery all seem to have conformed.

PRIVY CENSURES. NOTE 11, PAGES 26, 27.

Privy censure has been defined as "a species of Church discipline in which Presbyteries, or the members of Presbyteries sat in judgement upon themselves." When or why it originated we have not been able to discover. But it long prevailed in the Scotch Church both in the Presbyterian and Episcopal periods. All the ministers had to undergo it once a year. On the day appointed for "privy censure" each minister in turn was questioned as to the state of his parish, his discharge of duty, how often he preached, visited his parish, catechized the people, dispensed the communion, administered discipline, in short, everything a minister was expected to be and do. When this questioning was finished, he was asked to retire—"was removed"—and the brethren were questioned regarding him, and every inquiry having been made, approval or censure was resolved on. He was then called in, and the approval or condemnation communicated to him. Such proceedings are apt to become a mere form. On the whole, however, the work appears to have been gone about faithfully and honestly. The brethren were often by no means sparing of each other, and in no way backward in taking up and carrying on a case against one of their number who was in fault; as witness the cases of John Irving of Cabrach, who was at length deposed; Robert Chein of Kennethmont, for corn-leading on Sunday, and whose wife was publicly rebuked in Church for her part in the doings; and William Davidson of Auchindoir, who was found to be too old and infirm for parish work.

Synods had also "a diet for privy censures." Each Presbytery was "removed" in turn, and the other Presbyteries questioned about the one removed—any failure in duty, anything against it, and the like. Such "privy censures" have long been a thing of the past. Some Synods still have what is called *Privy Censures*. The diet, however, is mainly for business that it is thought desirable to take in private, a thing very different from what "privy censures" once were—no removing and censuring of Presbyteries. Indeed the very name, as well as the thing itself, is all but obsolete.

REV. NATHANAEL MARTIN. NOTE 12, PAGE 28.

From Scott's "Fasti," we learn that Mr. Martin was minister of Aberdour, from which he was translated to Peterhead. In 1651 he attached himself to the *Protesters*, the extreme party among the Presbyterians. After the re-establishment of Episcopacy in 1662, he was deprived of his charge for not conforming. On this he removed to Turriff, taking with him the Minute Book of the Presbytery of

Deer. It is the carrying away of this book and the steps taken to recover it to which reference is made. The case was reported to the Privy Council, and the book was at last restored. In July, 1671, a decree was passed against Mr. Martin and others for holding Conventicles ("Fasti," 622 and 633). Wodrow (I., 329) gives Mr. Martin as one of the ministers in the Presbytery of Deer who did not conform in 1663.

ABERDEEN DOCTORS. NOTE 13, PAGE 28.

These were Dr. John Forbes (second son of Bishop Patrick Forbes of Aberdeen), Professor of Divinity in King's College; Dr. Baron, Professor of Divinity in Marischal College; Dr. Leslie, Principal of King's College; Dr. Scrogie, minister of St. Machar's; Dr. Sibbald, minister of St. Nicholas Church, and Dr. Ross, his colleague. The Doctors were zealous champions of Episcopacy. After the events of 1637, when most of the other large towns adhered to the Covenanters, Aberdeen stood out against them. Steps were taken to force the Covenant on the citizens. For the purpose there were sent North, Henderson, Dickson, and Cant, leading men amongst the Covenanters, and also the Marquis of Montrose who not long after distinguished himself on the other side. The demand that the Covenant should be accepted led to a keen controversy. The Doctors drew up a paper challenging the authority of the Covenant. To this Henderson and his party replied. A reply from the Doctors followed, then a reply to that. Those by the Doctors are the "demands, replys, and duplys" referred to in our "Record." The discussion, at the time, made no small stir. As usual, neither party succeeded in convincing its opponents, though each claimed the victory for its champions. The pamphlets give us a good idea of the state of Ecclesiastical opinion and controversy at the time, though, as one well qualified to judge, remarks, "The controversy is now wearisome reading" (Stephen, II., 265).

REV. WILLIAM RIRES. NOTE 14, PAGE 28, 29.

Mr. William Rires was appointed assistant and successor to his father as minister of Lonmay in 1649. Like Nathanael Martin of the same Presbytery (Deer) he joined the *Protesters* in 1651.

Here it may be well to explain what is implied in "joining the *Protesters*." At this time (1651), the Presbyterians were divided into two parties, *Protesters* and *Resolutioners*. The names arose in this way—in 1649 the more rigid

Presbyterians had got an Act passed, called the "Act of Classes," which excluded from the army and offices of trust all in any way opposed to the Covenant. Charles I. had been beheaded. The great bulk of the nation, including the extreme Covenanters, wished not Cromwell but Charles II. as sovereign. An army was needed to oppose Cromwell. The Act of 1649 stood in the way. Parliament and the majority of Presbyterians were willing to repeal it, or, at least, so far to modify it that those excluded would be permitted to fight for their king and country. The difficulty was to get the consent of the Church. A meeting of the Commission of Assembly, held in December 1650, passed resolutions permitting, with certain exceptions, all "fencible persons" to fight for defence of the kingdom. On this, the Parliament in May following repealed the "Act of Classes." The Assembly which met in July (1651), after long and bitter debates, approved by a majority the resolutions of the Commission. A strongly-worded protest against what had been done was drawn up and signed by twenty-two of the minority. Three of the leading protestors were deposed. The Church was rent into two factions, bitterly hostile to each other. Those who approved of the resolutions of the Commission were called *Resolutioners*; those who protested against them, *Protesters*. Such was the origin of the names. To the party of *Protesters* Mr. Rires adhered. Keen and out-spoken opponents of Episcopacy—black prelacy—they were. And now that a king reigned and a Church was in power that hated both them and their Covenant, they were sure to get into trouble, and receive no mercy. Hence most probably the proceedings against Mr. Rires. There may have been other reasons, but, if so, these we have not been able to discover.

QUAKERS. NOTE 15, PAGE 29.

Quakers appear to have given a good deal of trouble at this time. They were pretty numerous in some parts of England. In Scotland they never were numerous, although at this period and onwards we find them often mentioned, and prosecutions instituted against them in most parts of the country. It was, however, in certain districts of Aberdeenshire and Kincardineshire they were principally found, chiefly in and around Aberdeen, Inverurie, and Stonehaven. Near Stonehaven, the Barclays of Urie, their best known supporters in Scotland, had their residence. About 1663 the quakers obtained a footing, and began to gain adherents in Aberdeen, where several people of position adopted their tenets. Some of these settled in Inverurie, and their opinions spread in the district. In what is now the united parish of Keith-hall and Kinkell, and the neighbourhood,

many joined them. They had a "Meeting-house" in Kinkell, which, at one time, was largely attended. The "Meeting-house" still exists, though now very few belong to the body. The Rev. Mr. Donald, the present minister of Keith-hall, who has kindly favoured me with some interesting information, mentions that old parishioners still living remember when a considerable quaker congregation met for worship on Sundays and Wednesdays. Gradually, however, the numbers dwindled. Mr. Donald gives instances of several persons, from 1718 onwards, renouncing quakerism, and receiving baptism by his predecessors, the parish ministers. In 1870, he, himself, baptized a young family of two brothers and two sisters—ages from 13 to 22. He adds, "When my ministry commenced here, in 1867, the number of quakers in the parish was about eight, now there are only two aged quakers, above eighty, my friends Robert and James Gray."

At first, both in England and Scotland, the quakers were equally obnoxious to the Civil Government and to the Churches. In England, it was "puritan and quaker," in Scotland, "papist and quaker" (publicans and sinners.) In Scotland, Presbyterians and Episcopalians alike hated and persecuted the quakers. The reason seems to have been, not that they persecuted others, or even in self-defence returned blow for blow. Their tenets forbade retaliation. Their great offence was their denial of the Scriptural character of the ministry and sacraments, holding that there was no New Testament warrant for these. The Spirit, as they put it, often "moved" them to say so, to speak slightly of ministers and their ways, sometimes even to appear in Church during service, and show their contempt of what was being done. No doubt this was provoking, not what Ecclesiastical human nature then, and I daresay even now, likes, or is prone to submit to if it can be helped. Happily it cannot now be resented by "pains and penalties." Happily, too, quakers do not now give the same provocation. Scarcely one is found in the district. Like other sects holding peculiar or extreme opinions, they prospered when persecuted, but decayed in peaceful times and when let alone.

GUYSERS. NOTE 16, PAGE 31.

A "guyser" or "guy" has been defined as "one arrayed in a queer dress, said to have been so-called from the fantastic way in which the effigy of Guy Fawkes was decked out and burned on 5th November." The practice at first seems to have been associated with the sports of people at Christmas time and New Year, when the young decked themselves out in all kinds of fantastic dresses. What originated in fun and frolic, degenerated into midnight revels and indecent street dancing, and became a scandal and moral nuisance. Repeated efforts were

made by the Church Courts to put down the custom, *e.g.* the Kirk-Session of Aberdeen, in 1606, ordained "that na man nor woman in this burgh, about the superstitious time of Yuill or New Yeris day . . . shall presume to mask or disagey thameselffis in ony sort, the men in wemennis claythis, nor the wemen in mennis claythis . . . under the pane, &c." (See "Selections from the Ecclesiastical Records of Aberdeen," pp. 49, 50. Old Spalding Club.). We see from our "Record," however, that in spite of the Church the practice continued. It did so long after this time. Old customs such as this die hard. Their origin and original purpose are forgotten, but the practice survives.

TITULARS OF TEINDS. NOTE 17, PAGE 31.

Previous to the Reformation a large portion of the land of the country belonged to the different Orders of the Roman Catholic Church. At the Reformation these Church lands were annexed to the Crown. Out of them various grants of lands and tithes, along with the patronage of the Churches, were made by James VI. to his favourites. Those so possessing were styled "lords of erection," also "titulars of tithes," and became invested with the right of presentation or patronage. Duncan ("Parochial Law") says, "Many of the teind rights which had been acquired by Religious Houses in times of popery had, on the eve of the Reformation, been feued out to laymen, whilst many of those rights which still remained to the Roman Catholic Church at the time of the Reformation passed to the Crown, and were by it conferred on laymen, called 'lords of erection,' or 'titulars of teinds.'" "Titulars of teinds" were, therefore, persons who "enjoyed the Ecclesiastical benefice without performing its duties," possessed the Church property but did no Church work.

LORD OF PITSLIGO AND LAIRDS OF PHILORTH. NOTE 18, PAGE 32.

Pitsligo (Forbes), a branch of the Forbes family; Philorth, the Frasers. At this period the Forbeses and Frasers were supporters of the Covenanting party—the Presbyterians. Consequently they were in bad odour with the Episcopalians, and after the Restoration of Charles II., and the re-establishment of Episcopacy, were distrusted. Hence the statement in our "Record" that no minister presented by Lord Pitsligo or the lairds of Philorth was to be accepted for Aberdour or Pitsligo. The Master of Forbes and other Forbeses are named in the list of those fined in 1662 for having been on the side of the Covenanters. (Wodrow, I. 275.)

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PENNY BRYDALS. NOTE 19, PAGE 67.

Regarding these, Dr. Cunningham in his "Church History of Scotland" says, "How or when penny brydals originated it were hard to say, but it is certain that in spite of both Parliament and Assembly they did exist, and exist in some remote districts of the country to the present day. When a cottar's daughter is about to become a wife, every neighbour lad and lass are made welcome to the wedding who will contribute a penny to pay the fiddler, but friendly hands bring something more, to help the garnishing of the young couple's house, and the evening is spent in vigorous dancing and boisterous fun, and amid these delicacy and decency are sometimes forgotten." In 1645 and 1649 the General Assembly had passed Acts anent "Penny Brydals," and the "promiscuous dancings" that went on at them. These Acts were appointed to be read in Church, before the congregations, and Synods and Presbyteries were enjoined to inquire as to their observance. The Church Records show that the custom with its abuses prevailed throughout the whole country. Everywhere we meet with the same complaints as to the scandalous scenes enacted at "Penny Weddings," and with similar measures taken to restrain them, but for long seemingly with not much success.

PLANTING PROFESSOR OF DIVINITY. NOTE 20, PAGE 79.

The chair of Professor of Divinity in Aberdeen University was founded by the Synod of Aberdeen. The money raised for the Professor's salary was invested in land, (Cairntradlin in the parish of Kinellar). The mode of appointing the Professor is peculiar to this Chair in Scottish Universities. It is by open competition. When a vacancy occurs it is advertised, and applications from Candidates are received. On a day appointed for the purpose, the Candidates appear, and in terms of the *Deed of Foundation*, are examined on (1) Languages, viz. Latin, Greek, and Hebrew; (2) Apologetics; (3) Dogmatics. The examiners, who are also the patrons, are, the Moderator of the Synod of Aberdeen, who acts as Convener (failing whom the Moderator of the Presbytery of Aberdeen, failing whom the Dean of the Theological Faculty), two commissioners from each of the eight Presbyteries of the Synod, the Principal of the University, another member of the University, the Dean of the Theological Faculty, or another member of that Faculty. The examination generally lasts three or four days. The University commissioners continued the Chair very much as formerly. The following is from their Ordinance, "Whereas the Professorship of Divinity in King's College was endowed by the Synod of Aberdeen, and the patronage

of the said Professorship has heretofore belonged to the Synod, and whereas it is expedient to define the manner in which such patronage shall be exercised; the Commissioners' statute and ordain:—

That the patronage of, or right of presenting to the said Professorship of Systematic Theology, shall be exercised as nearly as possible in the manner pointed out by the charter of erection of the said Professorship of Divinity in King's College, dated the 12th March, 1642, that is to say, on a trial and election by the following persons, viz. the Moderator of the Synod of Aberdeen, two Commissioners from each Presbytery of the Synod to be chosen for the purpose, the Principal of the University of Aberdeen, a Professor of the University to be chosen by the Senatus Academicus, and the Dean of the Faculty of Divinity therein, or a Member of that Faculty to be chosen for the purpose by the Faculty."

FAST "FOR SUCCESS TO HIS MAJESTY'S FORCES AT SEA." NOTE 21, PAGE 83.

This refers to the war with the Dutch into which Charles II. had recklessly plunged his country. Some years previously, the two countries—England and Holland—had been keenly contending with each other for naval supremacy. For some time, however, peace, concluded by Cromwell, and honourable to England, had prevailed. But in 1665, Charles, for no sufficient reason, declared war against the Dutch. It was on this being done that the Fast was appointed to pray for "success to his Majesty's forces at sea." On the 6th September, the English fleet gained a great victory near Lowestoft, and for which the thanksgiving for "the victorie over the Dutch" (p. 84) was appointed. The rejoicing did not last long. In 1667, a terrible retribution followed, and there came on England what has been called "the greatest humiliation she has ever endured." The Dutch fleet destroyed Sheerness, took and burned the ships lying at Chatham, and threatened London itself, sailing up the Thames to within some twenty miles of the Capital. To quote Macaulay's well-known words, "The roar of foreign guns was heard for the first and last time by the citizens of London." Fortunately the Dutch Admiral retired with the tide, and further danger and indignity were escaped.

REV. WALTER DARG. NOTE 22, PAGE 86.

Scott ("Fasti" part vi., p. 674) says that Mr. Darg, who was minister of Deskford, was deposed for insufficiency prior to 24th October, 1651, and that in 1666 and 1674 he was accused of marrying persons irregularly.

In the "Synod Record," 27th April 1671 (p. 115) the Bishop of Aberdeen states that he had received a letter from the Bishop of Moray, complaining of Mr. Walter Darg, a deprived minister, marrying several persons within his Diocese in a disorderly way; the Bishop of Aberdeen and Synod ordain that the Presbytery of Fordyce, where he resides, cite him before them, and ordain him to appear before the Bishop of Moray for trial "as to his misbehaviors forsaid, utherways that he be processd with excommunicatione."

REV. JOHN SEATON. NOTE 23, PAGE 88-9.

Mr. Seaton was one of the ministers of Old Machar. At Synod held June 1652 ("Synod Record," p. 47-8) the ministers within the Province were "posed" as to their views on Church Government. The whole ministers, it is stated, unanimously approved the constitution and government of the Kirk of Scotland by Sessions, Presbyteries, Provincial (Synods), and General Assemblies, except Mr. John Row, Mr. John Menzies, and *Mr. John Seaton*, who did not see that there were Scriptural grounds for the different Church Courts, and who also objected to the "promiscuous administration of ordinances, without due distinction betwixt the precious and the vile." The Synod condemned their opinions, but delayed sentence until advised by the General Assembly. At Synod meeting, 21st October, 1652 (p. 67), it was found that the above brethren had separated themselves to Independency, but it was agreed that before proceeding further, certain brethren should be appointed to confer with them. Those so appointed reported that they were still of the same mind. Whereupon, the matter was remitted to the Presbytery of Aberdeen to be dealt with. This being the time of Cromwell, Seaton's "Independency" may have secured his being let alone, as it did in the case of others similarly situated. After the Restoration, he again got into trouble, and was treated as stated in our "Record." How he was in the bounds of Alford Presbytery we have not discovered.

MR. PAUL SHALETTI. NOTE 24, PAGE 141.

In "Scottish Notes and Queries," January 1894, p. 122, there is the following quotation from the Diary of John Row, Principal of King's College:—"Mr. Paul Shalletti, a Jew, a Rabbin, a preacher, came to Aberdeen about the beginning of Aprile 1669, professing to teach Hebrew and the Oriental languages: convert from Judaisme about six yeares ago."

HOLY WELLS. NOTE 25, PAGE 189.

At one time almost every parish had its *well*, as well as its *fair*, named after the patron saint of the parish. There are said to have been above six hundred holy wells in Scotland. Some of them were very famous for their supposed miraculous virtues—such as St. Fithac's Well, Aberdeen ; the Well of Seggat, and others in our county. To the holy wells multitudes flocked every year on the Saints' days, bringing their children to be healed of infantine troubles, or seeking to be themselves cured of such ailments as lameness, diseases of the eyes, epilepsy, scrofula, even lunacy. Many superstitious practices and evils came to be connected with the pilgrimages to the holy wells. After the Reformation, when the reverence for saints and saints' days had somewhat declined, both Parliament and Church passed frequent enactments forbidding people to go to these wells, but for long with not much effect in putting down the practice. In this respect education and the consequent enlightenment have been more successful than Acts of Parliament or discipline of Church—though the superstition is said still to exist in some places, and now and then a holy well is visited.

PROFESSOR HENRY SCUGAL. NOTE 26, PAGE 203.

Henry Scougal was son of Bishop Patrick Scougal, and was born in 1650, when his father was minister of Leuchars. He was ordained minister at Auchterless in 1672, where, alike by his pulpit services and pastoral work, he proved himself a model Christian minister. The very next year—October 1673—when he was only twenty-three years of age, it was unanimously agreed by the Bishop and Synod to nominate him to the Professorship of Divinity in King's College. He shrank from accepting the nomination, and requested to be allowed time to consider the matter. This was granted. Next Synod—April 1674—he accepted the appointment, and the usual steps were taken to test his qualifications for the office. In every respect, in the class-room and in intercourse with his students, Henry Scougal proved a worthy Professor of Divinity. Not long, however, was he spared to the work. He died on the 13th June, 1678, only twenty-eight years of age, yet, as Dr. Cooper has so well said, "leaving behind him a name and record such as have not been surpassed by the most distinguished of his successors." His principal work is "The Life of God in the Soul of Man," an edition of which has lately been published under the care of the Rev. James Cooper, D.D., Aberdeen. To the little volume, Dr. Cooper has prefixed an interesting and appreciative account of Henry Scougal and his work.

PRISONERS WITH THE TURKS. NOTE 27, PAGE 239.

During the 16th, 17th, and 18th centuries, there are in the Church Records of the period, in Burgh Records, as well as in Acts of the Privy Council, many references to "Prisoners with the Turks," and recommendations as to raising money for their ransom. For centuries, the Turks in North Africa were no better than pirates, and pirates of the worst sort. The Algerine "gallies" were the scourge of the Mediterranean, continually attacking and capturing the trading vessels of Christian nations, and reducing their crews to slavery. Many Scotchmen were so captured. It was to obtain the release of these that contributions were solicited in our Churches. Often a large sum had to be paid for their ransom. (On the whole subject of the "Pirates of Barbary in Scottish Records," there is in the "Scottish Antiquary" of April last (1897) a most interesting article by Dr. Cramond of Cullen, which, by his kind permission, we have been allowed to use as far as wished). Dr. Cramond shows that some of the "prisoners" were from our own district. Amongst others, he mentions Arthur, son of Hugh Rose, fourteenth baron of Kilravock, whose second wife was Mary, daughter of Alexander, Lord Forbes; also a son of Provost William Duff of Craigston, an ancestor of the Duke of Fife.

CENTESIMA. NOTE 28, PAGE 262.

This was a fund raised by the ministers of the Diocese for the benefit of their widows and orphan children. Each minister was to pay to the fund annually the 100th part of his stipend. An account of the receipts and disbursements was regularly made to the Synod. What became of the Aberdeen Centesima funds after 1688 we have not been able to discover.

We may mention that a similar fund was raised in the Diocese of Edinburgh, and still exists. The money amounting to £1,050 is invested in City of Edinburgh Stock. An agreement, authorised by the Court of Session, was come to in 1712 that, on the death of the last of the widows of the Episcopal ministers, the benefits should devolve to those of the ministers of the Presbyteries that, in Episcopal times, formed the Diocese of Edinburgh. (See Dr. Mair's "Digest of Church Laws," 433-4.)

POPISH PLOT. NOTE 29, PAGE 300.

This refers to the well-known "Popish Plot" connected with *Titus Oates*. On the Continent at this time reports were rife as to plots to massacre Protestant

sovereigns, and overthrow the Protestant religion. The conduct of Louis XIV. and others gave only too good grounds for such reports. There was general alarm. In our own country, the public mind got into a state of great agitation—people ready to believe almost anything against the Catholics. *Oates*, fitly described as “one of the vile imposters who are always thrown to the surface at times of great public agitation” (Green), first a Baptist minister, next a curate and navy chaplain, then a Roman Catholic, fraternising with the Jesuits, but cast off by them also, took advantage of the general panic, and invented a story of a plot to murder the king and leading Protestants, and place on the throne the Duke of York (James II.), the Roman Catholic brother of the king. This is the “Popish Plot” referred to. In the then state of alarm the story was believed. Severe measures were taken against the Catholics. Many of them were executed. The story is now believed to have been entirely without foundation.

THANKSGIVING, 9TH SEPTEMBER. NOTE 30, PAGE 347.

Two plots well known in history belong to this year—1683. These are the *Ryehouse Plot* and the *Assassination Plot*. The object of the former was to murder the king. It was to be done in this way:—As Charles returned from Newmarket races, he would pass a roadside farm called Ryehouse. As he approached the place, a cart of hay was to be overturned on the road, thus stopping the royal coach. In the confusion the king was to be shot. The object of the *Assassination Plot* was the murder of both the king and his brother the Duke of York. The plots were discovered. Many implicated, or supposed to be implicated in them, were executed, amongst others, two whose names are well known, Lord Russell and Algernon Sydney. “For the preservation of His Majesty and his royal brother from the late treasonable conspiracy,” a solemn thanksgiving was enjoined.

THANKSGIVING “FOR VICTORIES OVER REBELLIOUS SUBJECTS.”

NOTE 31, PAGE 365.

Charles II. died 6th February, 1685. His brother, the Duke of York, succeeded as King James II. Monmouth, Argyle, and others, who since the Ryehouse Plot had found refuge in Holland, now resolved to return to their country, and raise the standard of revolt—Monmouth in England, Argyle in Scotland. Both attempts signally failed. On July 6th, Monmouth was defeated at Sedgemoor, captured two days afterwards, and shortly thereafter executed.

Argyle's attempt in Scotland ended quite as disastrously. The clans did not join him as he expected. The little army that did gather was soon and easily dispersed. For these results—"victories over his rebellious subjects"—the thanksgiving was appointed.

Explanation of Antiquated Words, etc.

(Mainly from "Jamieson's Dictionary.")

Calsies. Causeways, originally a road or other place, in making which lime (calx) was employed. The "calsie" would be what is now called the causewayed courtyard.

Chamfrets. A small furrow or bevel cut in wood or stone, or the sharp edge of a lintel cut to a square or flattened surface.

Cruels. Scrofulous sores, the "king's evil." Some of the holy wells had a reputation for curing the cruels. There is the well-known description of St. Ronan's well. "The waters used to be thought good for naething, but here and there a puir body's bairn that had got the cruels and could not afford a penny-worth of salts."

Curracks. "A small cart made of twigs," carried on the back of horses, as all farm produce, &c. had to be conveyed then and long after; much the same as "creels," though the remark is made, "The fuel was carried in creels, the corn in Curracks."

Davoch of land. A small district comprising about 416 acres. It was reckoned thus, 1 ox-gate = 13 acres; 8 ox-gates = 104 acres, or 1 plough-gate; 4 plough-gates = 416 acres, or a davoch (dauch, &c.).

Hand fasting. At fairs and on other occasions it was the custom for a man to take a woman with whom he was to live for a year without marrying her. If both parties were pleased at the end of the year they were married, and any children born were legitimated—if not pleased they separated, and the man maintained the children. After the Reformation, the Church used every means to put down the immoral custom.

Horner. One proclaimed an outlaw. "To put to the horn" was to denounce as a rebel or outlaw. The king's messenger at the Cross or other place gave three blasts with a horn. Upon this the person proclaimed was regarded and treated as an outlaw or rebel—lost his civil rights, and his goods were "escheated" to the Crown.

Kebbars. Rafters or beams made of pieces of wood roughly split and unpolished. They were laid across the couples under the divots or thatch, their use something like that of sarking nowadays. Pannes (pans) were much the same.

Needfire. This was used as a charm for curing cattle of certain diseases. The fire was raised by rubbing one stick against another. The charm doctor superintended the raising of the fire. From the fire so raised other fires were kindled, water boiled, and sprinkled on the cattle for murrain and other diseases.

Sackcloth. This was a coarse linen garment worn by offenders when doing penance on the stool of repentance. Dr. Rogers ("Social Life of Scotland," II. 199) gives this account of ordering the garment:—"September 24th, 1693. The Session (Kirkmichael, Ayrshire) appoints John Forgan to employ a Straiton tailor to make a coat or covering of sackcloth for Janet Kennedy (the offender), like unto that which they have in Straiton, there having been no such thing these many years; it's thought none of the tailors of this parish know how to make it."

Wadset, Wadsetter, Wodsetter. To wadset was to alienate land or other property as a security for debt, under reversion to the owner when the debt was paid. The "wadsetter" was the person who held the deed or "wadset" by which the debtor gave his lands into the hands of his creditor, so that he received the rents in payment of the debt.

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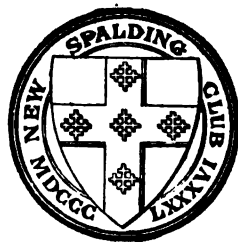
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TENTH REPORT BY COUNCIL

1896

The New Spalding Club.

Founded 11th November, 1886.

Patroness:

HER MAJESTY THE QUEEN.

OFFICE-BEARERS FOR 1896-97.

President:

THE EARL OF ABERDEEN, LL.D.

Vice-Presidents:

THE DUKE OF RICHMOND AND GORDON, K.G.,
D.C.L., LL.D.
THE DUKE OF FIFE, K.T.
THE MARQUIS OF HUNTLY, LL.D.
THE MARQUIS OF BUTE, K.T., LL.D.
THE EARL OF ERROLL, LL.D.
THE EARL OF STRATHMORE.
THE EARL OF SOUTHESE, K.T., LL.D.
THE EARL OF KINTORE, LL.D.
THE EARL OF ROSEBURY, K.G., LL.D.

THE LORD FORBES.
THE LORD SALTOUN.
THE LORD PROVOST OF ABERDEEN.
THE PRINCIPAL OF THE UNIVERSITY OF ABERDEEN.
SIR JOHN F. CLARK, Bart., of Tillypronie.
SIR GEORGE REID, P.R.S.A., LL.D.
JAMES A. CAMPBELL of Stracathro, M.P., LL.D.
WILLIAM FERGUSON of Kinmundy, LL.D.
EMERITUS PROFESSOR DAVID MASSON, LL.D.

Ordinary Members of Council:

Colonel James Allardyce of Culquoich, LL.D.
John Bulloch, Aberdeen.
George Cadenhead, Procurator-Fiscal, Aberdeen.
The Very Rev. Æneas Chisholm, LL.D., President
of Blairs College.
The Rev. James Cooper, D.D., Aberdeen.
William Cramond, LL.D., Cullen.
Peter M. Cran, City Chamberlain, Aberdeen.
The Rev. J. Myers Danson, D.D., Aberdeen.
Charles B. Davidson, LL.D., President of the
Society of Advocates in Aberdeen.
The Hon. and Right Rev. Bishop Douglas, D.D.,
Aberdeen.
William Dunn of Murtle.
John Philip Edmond, Haigh.
James Ferguson, Edinburgh.
Alexander M. Gordon of Newton.
Henry Wolrige-Gordon of Esslemont.
The Rev. Walter Gregor, LL.D., Bonnyrigg.
John A. Henderson, Aberdeen.
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Newton Dee, M.D.
The Rev. William Forbes-Leith, S.J., Selkirk.

The Rev. Robert Lippe, LL.D., Aberdeen.
David Littlejohn, Sheriff-Clerk, Aberdeen.
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Alexander Ramsay, LL.D., Banff.
Alexander W. Robertson, Librarian, Public Library,
Aberdeen.
John Forbes Robertson, London.
The Rev. James Smith, B.D., Aberdeen.
Sir David Stewart of Banchory, LL.D.
The Rev. William Temple, D.D., Forgue.
Alexander Walker, LL.D., Aberdeen.
George Walker, Aberdeen.
Robert Walker, University of Aberdeen.
John Forbes White, LL.D., Dundee.
Professor John Dove Wilson, LL.D., Aberdeen.
Robert M. Wilson, M.D., Old Deer.
The Rev. John Woodward, LL.D., Montrose.

Secretary:

PETER JOHN ANDERSON, University Library, Aberdeen.

Treasurer:

FARQUHARSON TAYLOR GARDEN, 18 Golden Square, Aberdeen.

Auditors:

GEORGE COOPER, C.A., Aberdeen; and WILLIAM MILNE, C.A., Aberdeen.

[Subscription for 1897, £1 1s., due 1st January.]

TENTH REPORT BY THE COUNCIL.

*Approved at the Tenth Annual General Meeting of the New Spalding Club,
held on Friday, 18th December, 1896, at 3 p.m.*

SINCE the last General Meeting of the Club, held on Friday, 20th December, 1895, two volumes have been issued to members :—

- I.—MUSA LATINA ABERDONENSIS. Vol. II. Arthur Johnston's Epigrammata and the remaining secular poems. Edited by Principal Sir William D. Geddes, LL.D. (Pp. lvi. + 307, with nine plates. Eighth Annual Report.)

This volume formed part of the issue assigned to the year 1895.

- II.—HISTORICAL PAPERS RELATING TO THE JACOBITE PERIOD, 1699-1750. Edited by Colonel James Allardyce, LL.D. Vol. II. (Pp. lii. + 314, with twelve plates. Ninth Annual Report.)

This volume formed part of the issue assigned to the year 1896. The other volume promised in last Report, *viz.* :—

- III.—FASTI ACADEMIAE MARISCALLANAE, SELECTIONS FROM THE RECORDS OF THE MARISCHAL COLLEGE AND UNIVERSITY. Edited by the Secretary. Vol. II.

Officers, Graduates, and Alumni ; has not yet been issued. The amount of labour involved in annotating the various Marischal College lists has proved unexpectedly great ; but the printing of the volume is well advanced, and the Council anticipate that it will be distributed to members at an early date. The Editorial Committee have authorised the restriction of this volume to the "Fasti" proper. It will contain portraits of the following twelve eminent alumni of the College: Robert Gordon of Straloch, Bishop Gilbert Burnet, Professor James Gregory, Dr. John Arbuthnot, Field-Marshal James Keith, Duncan Forbes of Culloden, Professor James Beattie, Principal George Campbell, Professor Thomas Reid, Sir James M'Grigor, Dr. James Melvin, and Professor John Cruickshank.

For the year 1897 the Council have approved the issue of :—

IV.—THE FOLKLORE OF NORTH-EASTERN SCOTLAND. Edited by the Rev. Walter Gregor, LL.D. Vol. I. The Hours of the Day, the Days of the Year, and the Months.

V.—THE RECORDS OF THE MEETING OF THE EXERCISE OF ALFORD, 1662-88. Edited by the Rev. Thomas Bell, Minister of Keig, Clerk to the Presbytery of Alford, and to the Synod of Aberdeen.

The Council, at their last meeting, remitted to the Editorial Committee to confer with Mr. A. W. Robertson, with the view of encouraging him to widen the scope of his Bibliography of the shires of Aberdeen, Banff, and Kincardine, as indicated in the Ninth Report by the Council. Mr. Robertson explained to the

Committee that such limitations as he had proposed arose not from any desire on his part to restrict the scope of the work, but from his fear lest the time at his disposal should prove insufficient to enable him, if unaided, to complete a more exhaustive local Bibliography within any definite period. He suggested that Mr. Kellas Johnstone, a member of the Club, whose recent contributions to *Scottish Notes and Queries* have shown a special knowledge of the subject, should be asked to co-operate in the undertaking. In this proposal Mr. Johnstone has cordially acquiesced, and it has been remitted to him and Mr. Robertson jointly to prepare and submit to the Editorial Committee a revised scheme for a book, the title of which will now stand on the programme of the Club as :—

VI.—BIBLIOGRAPHY OF THE SHIRES OF ABERDEEN, BANFF AND KINCARDINE. Edited by A. W. Robertson, M.A., and J. F. Kellas Johnstone.

Mr. Farquharson of Invercauld recently expressed his willingness to submit the papers in his charter chest to examination on behalf of the Club, and, at the request of the Editorial Committee, the Rev. Mr. Michie, Dinnet, prepared a report thereanent. Mr. Michie finds that only a small portion of the Farquharson papers appears to have been seen by the late Dr. John Stuart, when reporting to the Historical Manuscripts Commission (Report No. iv., p. 533), and that among the papers are many calculated to form a volume of great local and general interest. Of especial value are a large package of letters from Lord George Murray, commander of the Prince's army in the Forty-five, covering the period from 1742 to 1747 ; and a still larger package of papers by Francis Farquharson of Monaltrie, the " Baron Ban," who led the Farquharsons in that rising. The Editorial Committee have approved the addition

of such a volume, under the editorship of Mr. Michie, to the programme of the Club.

VII.—HISTORICAL RECORDS OF INVERCAULD. Edited by the Rev. J. G. Michie, Minister of Dinnet.

Other works, named in former Reports, are the following, the first nine being in progress under their respective editors :—

VIII.—DIARY OF THE SCOTS COLLEGE AT DOUAI, AND NECROLOGIES OF THE SCOTS COLLEGES AT RATISBON AND PARIS. Edited by the Rev. W. Forbes-Leith, S.J., Selkirk.

IX.—REGISTER OF THE SCOTS COLLEGE AT ROME. Edited by the Right Rev. Monsignor Campbell, D.D., Rector of the College.

X.—RECORDS FROM THE ARCHIVES OF MIDDELBURG, FLUSHING, CAMPVERE, ETC. Edited by the Rev. A. W. Frater, M.A., Minister of the Scotch Church, Middelburg.

XI.—HISTORY OF THE FAMILY OF BURNETT. Edited by the late Lyon, George Burnett, LL.D.

XII.—PLACE NAMES OF ABERDEENSHIRE. Edited by James Macdonald, Huntly.

XIII.—RECORDS OF THE SYNOD OF MORAY, ETC. : with Fasti of Schoolmasters. Edited by the Rev. Stephen Ree, B.D., Minister of Boharm.

XIV.—PAPERS OF DAVID SKENE, M.D. Edited by J. W. H. Trail, M.D., F.R.S., Professor of Botany in the University of Aberdeen.

XV.—RECORDS OF OLD ABERDEEN. Edited by Alexander M. Munro. This will incorporate the more reliable portions of Orem's work, with extracts from the records of the Town Council (from 1602) ; Trades

(from 1608); Kirk Session (from 1621); Merchant Society (from 1686), etc.

- XVI.—COLLECTIONS ILLUSTRATIVE OF THE HISTORY OF KINCARDINESHIRE OR THE MEARNs. Edited by the Rev. Douglas Gordon Barron, B.D., Minister of Dunottar.
- XVII.—COLLECTIONS ILLUSTRATIVE OF THE HISTORY OF FORFARSHIRE OR ANGUS.
- XVIII.—THE MISCELLANY OF THE CLUB. Vol. II. For this several interesting papers have been promised.
- XIX.—HISTORY OF THE FAMILY OF FORBES.
- XX.—RECORDS OF THE MATURIN, DOMINICAN, CARMELITE, AND FRANCISCAN FRIARS OF ABERDEEN, 1211-1560.
- XXI.—ICONOGRAPHIA SCOTICA SEPTENTRIONALIS; being a *catalogue raisonné* of extant portraits, original or engraved, of eminent persons connected with the North of Scotland; with reproductions of selected portraits. It is intended to issue a circular letter to members of the Club and others likely to be interested in this work, inviting information and co-operation.

The Treasurer has again the satisfaction of reporting no members as in arrears. The total receipts since the founding of the Club amount to £5536 17s. 9d. (including £73 10s. in compositions from Life Members); the total expenditure amounts to £4794 19s.

Since the last Report submitted by the Council nine members of the Club have died:—Mr. Alexander Allardyce, Edinburgh; Dr. Arthur Anderson, C.B., Pitlochrie; Sir Thomas D. Brodie, Bart., of Idvies; Rev. T. Nairne Imrie, Dunfermline; Mr. George Arbuthnot Leslie, of Warthill, a member of the Council; Mr. Charles A. Mollyson, Aberdeen; Mr. John

Shiell, Dundee; Mr. James Spittal, Ellon; Mr. Thomas Wil-
sone, Aberdeen: all members in their several spheres much
and justly regretted. Where no representative of a deceased
member has desired to continue his membership, the vacancy
created has been filled from the list of applicants for admission.

The Club has now been in existence for a decade, the
inaugural meeting having been held on 11th November,
1886. The Council have satisfaction in pointing out that the
primary objects of the Club—"To promote the study of the
History, Topography and Archæology of the North-eastern
Counties of Scotland, and to print works illustrative thereof"—
have hitherto been promoted in a manner which reflects credit
on the Acting Committees, and more especially on the various
editors who have so readily placed their services at the disposal
of the Club. During the ten years 1886-96, sixteen volumes have
been issued to members, containing a total of 6493 quarto pages of
matter with 133 full page plates. These volumes comprise con-
tributions to Political History, in Colonel Allardyce's *Historical
Papers Relating to the Jacobite Period*; to Municipal History,
in Dr. Cramond's *Annals of Banff*, and Mr. Munro's
Register of Burgesses of Aberdeen; to Ecclesiastical History, in
Dr. Cooper's *Chartulary of the Church of St. Nicholas*, Dr.
Lippe's *Selections from Wodrow's Collections*, and Dr. Moir's
Translation of Boece's *Lives of the Bishops*; to Academic His-
tory, in the Secretary's *Fasti* of King's College and of Marischal
College; to Family History and Heraldry, in Lord Huntly's
Records of Aboyne, Dr. Skene's *Memorials of the Family of
Skene*, and Sir William Geddes and Mr. Duguid-McCombie's
Heraldic Ceiling of the Church of St. Machar; and to Litera-
ture, in Sir William Geddes' *Musa Latina Aberdonensis*.

The Council would acknowledge their continued obligation
to the Society of Advocates for permitting the Annual General
Meeting of the Club to be held in the Society's Hall; and to
the Public Library Committee, and the Curator of the University
Library, for granting the use of rooms for Committee Meetings.

WM. D. GEDDES, C.

ABSTRACT

Framed from the Annual Accounts of the Club for the period from
12th December, 1895, to 11th December, 1896.

THE CHARGE.

Assets at close of last account, . . .	£565	7	11
Subscriptions for year 1896,* . . .	508	4	0
Subscriptions for year 1897, . . .	8	8	0
Payments by new members for back volumes, . . .	21	0	0
Payments by members dying during 1896 (Rule 9),	6	6	0
Composition for life membership, . . .	10	10	0
Bank interest,	9	5	2

Amount of the Charge, £1129 1 1

THE DISCHARGE.

1895. I. MISCELLANEOUS ACCOUNTS PAID.

Dec. 23. Grosvenor, Chater & Co. (per Edmond & Spark), . . .	£118	16	6
" G. W. Wilson & Co., Ltd., . . .	35	17	10
1896. Feb. 21. A. F. Reid,	0	8	0
Mar. 3. British Record Soc.,	1	1	2
Apr. 10. Miss M. Craig,	5	16	6
Jun. 12. G. W. Wilson & Co., Ltd., . . .	3	1	6
" " A. King & Co.,	6	15	3
" " Edmond & Spark,	44	2	11
" 29. D. Wyllie & Son,	0	13	6
Oct. 31. Milne & Hutchison,	71	17	6
Nov. 2. J. F. K. Johnstone,	1	1	0
" 19. J. Macmahon,	1	10	2½
" " Milne & Hutchison,	3	11	9
" " Edmond & Spark,	39	19	5
" " G. W. Wilson & Co., Ltd., . . .	8	14	0
" 20. D. P. Menzies,	2	2	0
" 28. A. King & Co.,	0	9	6
	<u>£345</u>	<u>18</u>	<u>6½</u>

Carry forward, £345 18 6½

* *Notes.*—At the close of the account the membership of the Club stood as follows:—

Life members,	7
Members that paid for 1896 during period of last account, . . .	9
Do. do. do. present account, . . .	484

Total, 500

Brought forward, £345 18 6½

II. SECRETARY AND HONORARY TREASURER.

Secretary's Salary, 1895-96,	£26	5	0
Secretary's Postages, 13th Dec., 1895, to date,	6	6	3
Hon. Treasurer's sundry outlays, including Insurance on paper, etc.,	8	12	6½
			<u>41 3 9½</u>

III. ASSETS AS AT 11TH DECEMBER, 1896.

Deposit Receipt with Town and County Bank, Ltd., dated 11th December, 1896, being Composition received from seven Life Members (see footnote on preceding page),	£73	10	0
Nine do., with do., of same date,	667	7	9
Balance in hands of Hon. Treasurer,	1	1	0
			<u>741 18 9</u>

Amount of the Discharge, equal to the Charge, £1129 1 1

Note 1.—The Miscellaneous Disbursements above are allocated as follows:—

I. "MUSA LATINA ABERDONENSIS." VOL. II.

Illustrations: Wilson,	£2	10	10
Binding: Edmond & Spark, Cases, per estimate,	22	1	8
" " Add for Extra Sheets, etc.,	2	6	6
Packing,	4	5	11
Carriage,	11	6	4
			<u>£42 11 3*</u>

II. "HISTORICAL PAPERS." VOL. II.

Paper, 16 reams (for printing 224 pp.),	£32	8	4
Printing: Milne & Hutchison, 42½ sheets, per estimate,	60	11	6
" " Extra for Small Type, etc.,	7	7	4
" " Corrections,	3	8	8
Illustrations: Wilson,	45	2	6
Binding: Edmond & Spark, Cases, per estimate,	22	1	8
" " Add for Extra Sheets, etc.,	2	13	10
Packing,	4	5	11
Carriage,	10	10	0
			<u>188 9 9†</u>

Carry forward, £231 1 0

* Together with £196 ss. 11d. from last account: in all £238 14s. 2d.

† Together with £21 16s. 1d. from last account: in all £210 5s. 9d.

II

• *Brought forward*, £231 1 0

III. "FASTI ACADEMIAE MARISCALLANAE." VOL. II.*

Paper, 24 reams 48 12 6

IV. LIBRARY.

Books of Reference,	£2	15	6	
Subscription to British Record Society (Scottish Section),	1	1	2	
				3 16 8

V. SUNDRIES.

Printing Reports, Circulars, etc.,	£11	6	6	
Miscellaneous Transcribing, etc.,	8	15	8½	
Stationery,	4	10	6	
Paper in Stock (17½ reams),	37	15	8	
				62 8 4½

Amount of Miscellaneous Disbursements, as above,	£345	18	6½	

* It will be observed that the accounts for the printing, illustrations, binding, etc., of this volume have not yet been paid. This explains the large apparent increase in the assets of the Club.

RULES.

(As altered, 21st December, 1894.)

1. The objects of the New Spalding Club shall be to promote the study of the History, Topography, and Archæology of the North-eastern Counties of Scotland, and to print works illustrative thereof.
2. The Club shall consist of five hundred members, subscribers of one guinea annually: each subscription to be paid on or before the first day of January in each year.
3. The general management of the affairs of the Club shall be vested in a Council, consisting of a President, at least ten Vice-Presidents, and not fewer than forty ordinary members, including a Secretary and a Treasurer: all to be chosen yearly at a General Meeting of the Club, to be held at Aberdeen, in the Month of October, or at such other time within each year as may be found convenient. At all Meetings of the Council seven members shall form a quorum.
4. Immediately after the Annual General Meeting the Council shall elect Acting Committees to carry on the work of the Club.
5. The accounts of the Club shall be audited annually, by two Auditors, to be chosen at the Annual Meeting from among the members.
6. The name of any member in arrear with his annual subscription on the first day of October in each year may be removed from the list of members.
7. Vacancies in the membership shall be filled up according to priority of application.
8. Members may, at any time, compound for all future annual subscriptions, by payment of ten guineas over and above the subscription for the current year; and it shall be in the power of the Council to exempt from subscriptions, annual or other, any member who may present to the Club a work, the printing of which, as a Club publication, has been sanctioned by the Council.
9. Every member shall receive one copy of every volume assigned by the Club to the years for which he has paid subscriptions; and the editor of each work shall receive five additional copies of his work. The heir, executor or representative of a member shall have no claim to volumes issued by the Club after the member's death, unless he be admitted a member of the Club in place of the deceased.

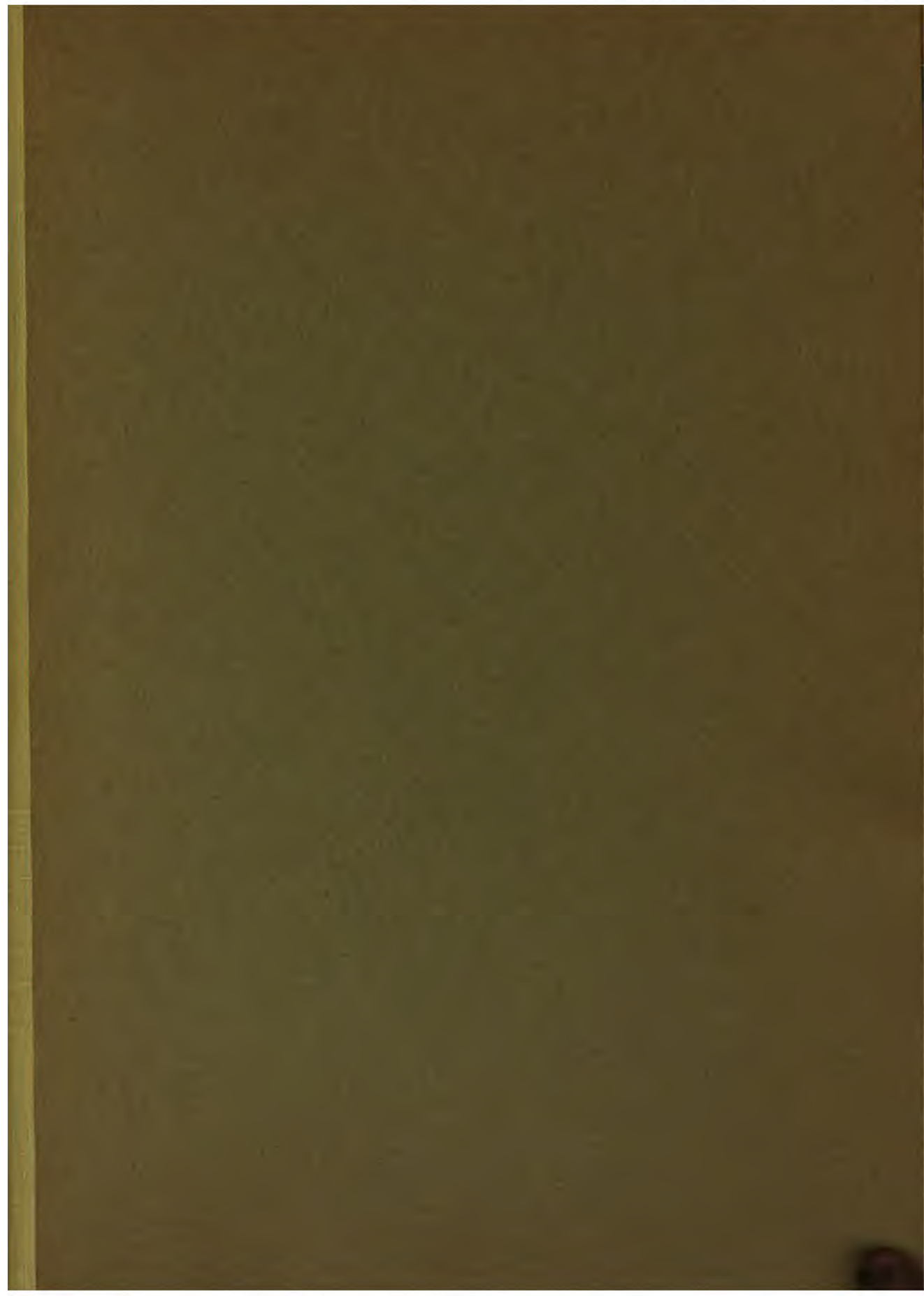
10. The number of copies printed in each case shall not exceed five hundred and twenty-five, and no copy of any work printed by the Club shall be offered by it for sale.
11. The Club shall undertake the issue of its books without the intervention of publishers or booksellers.
12. A General Meeting of the Club may be called at any time on presentation to the Secretary of a requisition signed by twenty members ; and the above rules may be altered at any General Meeting, provided that the members have received from the Secretary at least fourteen days' notice of the proposed change.

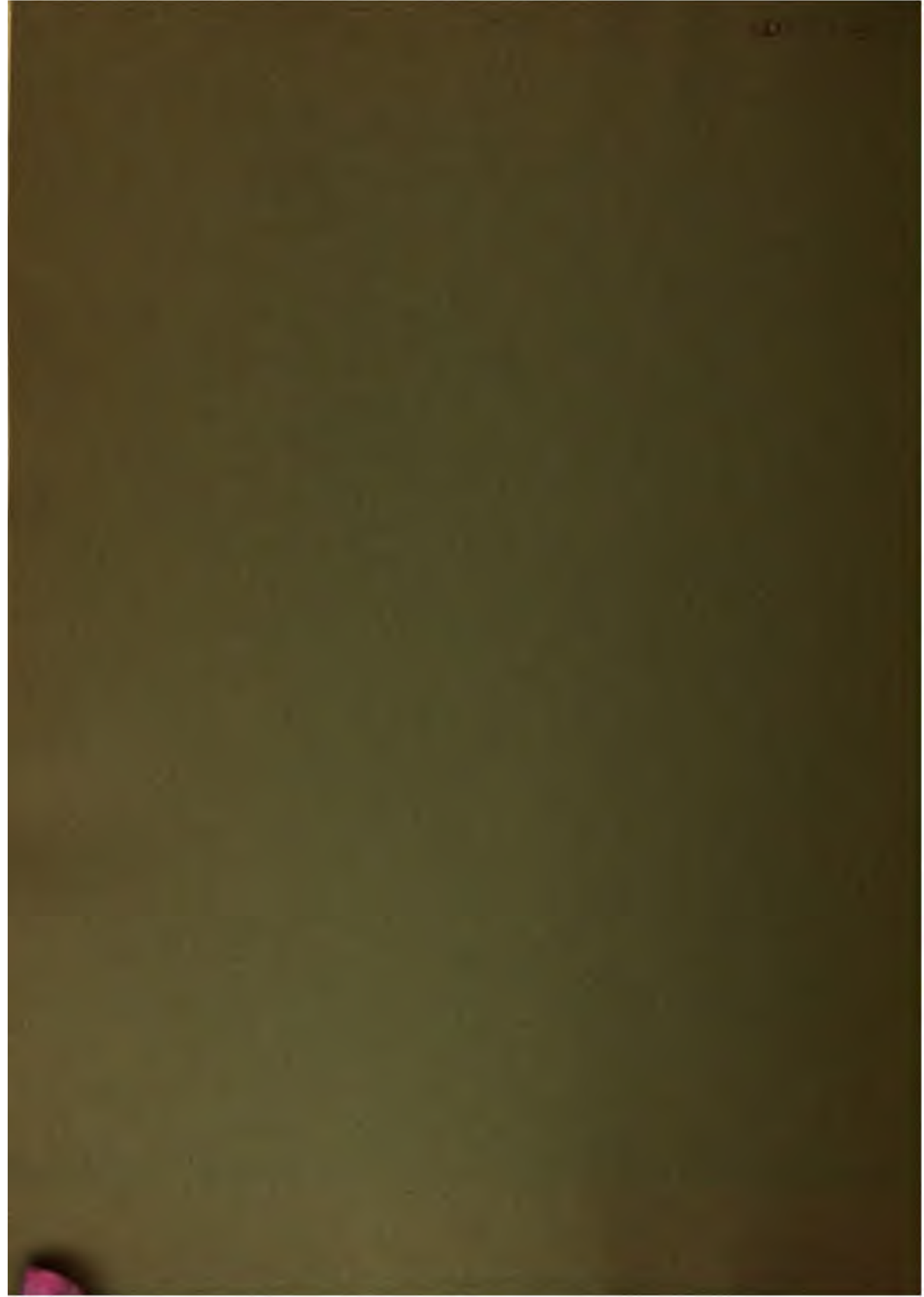
WORKS ISSUED BY THE NEW SPALDING CLUB.

- 1887 { MEMORIALS OF THE FAMILY OF SKENE OF SKENE, FROM THE FAMILY PAPERS, WITH OTHER ILLUSTRATIVE DOCUMENTS. Edited by William Forbes Skene, D.C.L., LL.D., Her Majesty's Historiographer for Scotland. (Pp. 269 + xv., with six full-page plates. First Annual Report.)
- 1887 { CARTULARIUM ECCLESIAE SANCTI NICHOLAI ABERDONENSIS. Recognovit Jacobus Cooper, A.M., in Ecclesia supradicta Presbyter. Tomus prior. (Pp. 278 + xix., with three plates. List of members, 11th November, 1887.)
- 1888 LACUNAE BASILICAE SANCTI MACARII ABERDONENSIS: The Heraldic Ceiling of the Cathedral Church of St. Machar, Old Aberdeen. Described in Historical and Armorial Detail by William Duguid Geddes, LL.D., and Peter Duguid. (Pp. 172 + xix., with thirty plates, twenty-four in heraldic colours. Second Annual Report.)
- 1889 FASTI ACADEMIAE MARISCALLANAE: Selections from the Records of the Marischal College and University, MDXCIII-MDCCCLX. Edited by Peter John Anderson, M.A., LL.B. Vol. I. Endowments. (Pp. 577 + xxxi., with five plates.)
- 1890 { SELECTIONS FROM WODROW'S BIOGRAPHICAL COLLECTIONS: Divines of the North-east of Scotland. Edited by the Reverend Robert Lippe. (Pp. 360 + lxxv., with two plates. Third Annual Report.)
- 1890 { THE MISCELLANY OF THE NEW SPALDING CLUB. Vol. I. (Pp. 391 + lxii. Fourth Annual Report. List of members, 12th December, 1890.)
- 1891 { CARTULARIUM ECCLESIAE SANCTI NICHOLAI ABERDONENSIS. Recognovit Jacobus Cooper, S.T.D. Tomus alter. (Pp. 496 + lxvi., with twelve plates, eight in colour.)
- 1891 { THE ANNALS OF BANFF. Compiled by William Cramond, M.A., Schoolmaster of Cullen. Vol. I. (Pp. 385 + xv., with nine plates.)
- 1892 { MUSA LATINA ABERDONENSIS: Arthur Johnstone. Vol. I. The Parerga of 1637. Edited by Sir William Duguid Geddes, LL.D. (Pp. 318 + xxiv., with six plates. Fifth Annual Report.)
- 1892 { THE ANNALS OF BANFF. Compiled by William Cramond, M.A., LL.D. Vol. II. (Pp. 498 + xi., with eleven plates. Sixth Annual Report.)

- OFFICERS AND GRADUATES OF UNIVERSITY AND KING'S COLLEGE, ABERDEEN, MVD.-MDCCCLX. Edited by Peter John Anderson, M.A., LL.B. (Pp. 399 + xx., with four plates.)
- 1893 { HECTORIS BOETII MURTHLACENSII ET ABERDONENSII EPISCOPORUM VITAE. Edited and Translated by James Moir, M.A., LL.D., Co-Rector of Aberdeen Grammar School. (Pp. 210 + xx., with two plates. Seventh Annual Report. List of members, 30th June, 1894.)
- 1894 THE RECORDS OF ABOYNE, MCCXXX.-MDCLXXXI. Edited by Charles, 11th Marquis of Huntly, Earl of Aboyne, etc., P.C., LL.D. (Pp. 590 + xlv., with eleven plates.)
- 1895 { HISTORICAL PAPERS RELATING TO THE JACOBITE PERIOD, 1699-1750. Edited by Colonel James Allardyce, LL.D. Vol. I. (Pp. 338 + l., with eleven plates.)
- MUSA LATINA ABERDONENSIS: Arthur Johnston. Vol. II. The Epigrammata and remaining secular Poema. Edited by Sir William Duguid Geddes, LL.D. (Pp. 308 + lvi., with nine plates. Eighth Annual Report.)
- 1896 { HISTORICAL PAPERS RELATING TO THE JACOBITE PERIOD, 1699-1750. Edited by Colonel James Allardyce, LL.D. Vol. II. (Pp. 314 + lii., with twelve plates. Ninth Annual Report.)
- FASTI ACADEMIAE MARISCALLANAE: Selections from the Records of Marischal College and University, MDXCIII.-MDCCCLX. Edited by Peter John Anderson, M.A., LL.B. Vol. II. Officers, Graduates and Alumni. (In the press.)
- 1897 { THE FOLKLORE OF NORTH-EASTERN SCOTLAND. Edited by the Reverend Walter Gregor, LL.D. Vol. I. The Hours of the Day, the Days of the Year, and the Montha. (In the press.)
- THE RECORDS OF THE MEETING OF THE EXERCISE OF ALFORD, 1662-88. Edited by the Reverend Thomas Bell. (In the press.)

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